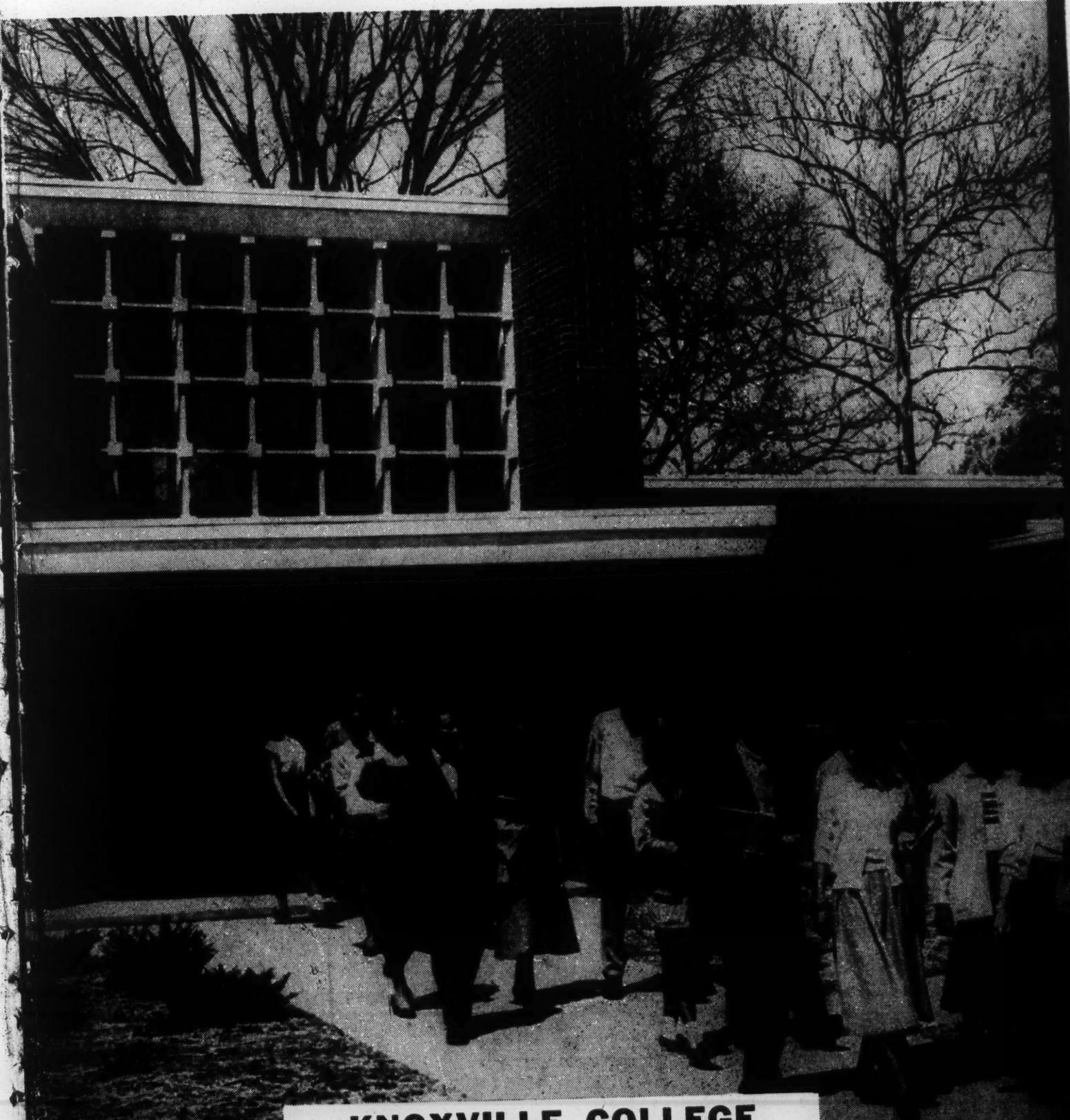


MISSIONARY HORIZONS

This Month's Emphasis—THE NEGRO

October, 1953



KNOXVILLE COLLEGE
A Center of Christian Education

MISSIONARY HORIZONS

(Former name—Women's Missionary Magazine)

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EDITORIAL STAFF

Send Articles for Publication to

MRS. E. D. McKUNE, Editor
678 Beaver Road
Leetsdale, Pa.

Send Subscriptions to

MRS. RALPH H. ARNOLD, Treasurer
510 S. Trenton Avenue
Pittsburgh 21, Pa.

Associate Editors: **MRS. JOHN D. HARKNESS**, Sargodha, Pakistan-India

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Editor Emeritus: **MRS. JOHN P. WHITE**, 15527 Via de Las Olas, Pacific Palisades, California

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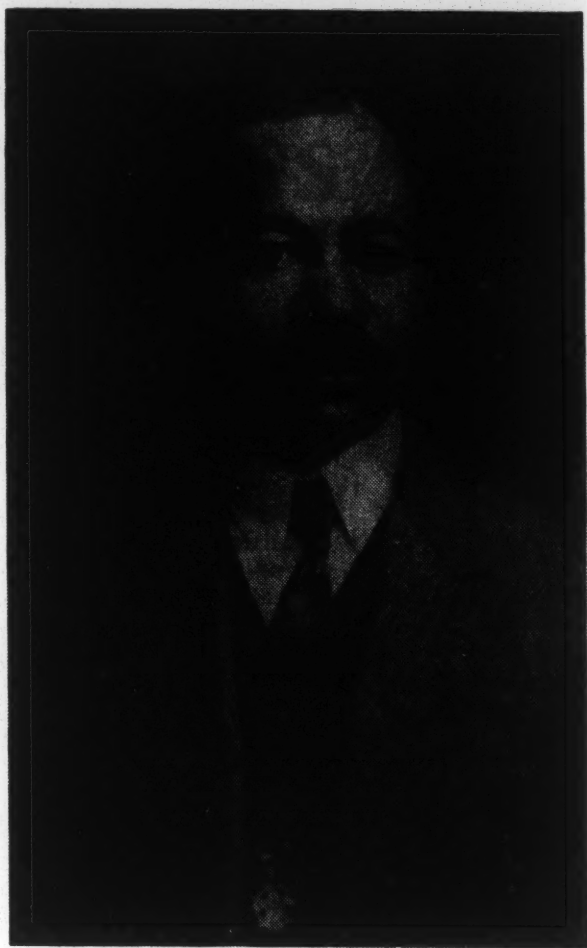
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COVER PICTURE

The Young Memorial Fine Arts Building, Knoxville College, (completed, winter, 1953), one of the finest structures of its kind in the South. It serves as the center of the college's cultural and instructional programs in music and the arts, and is of modern design and construction throughout with practice rooms and class rooms, office and conference quarters, a lounge equipped with a kitchenette, a small auditorium with orchestra pit for recitals, film showings, and dramatic presentations, a band room, and an outside garden court.



William Green Wilson

Dedicated
to the memory of
William Green Wilson
Our Southland Poet-Preacher
from whose copyrighted book,
Rhymes and Sketches from
the Cabin Fireside,
this poem "A Prayer"
and some poems
in this issue of
Missionary Horizons
are reprinted

A P R A Y E R

*Give courage, Lord, when dark the night,
And tempests fierce arise;
When roads are rough, and foes assail,
And clouds obscure the skies.*

*Grant to me strength of brain and arm,
And courage for my task;
A will to labor humbly on,
Just this, is all I ask.*

*And when the shades of evening fall
Across the darkening way,
Let me forget the night that's past,
And hail the coming day.*

*Let me rejoice that I have lived,
Have hoped, and toiled, and prayed;
Have faced life's problems as they came,
In sunshine and in shade.*

*And that throughout the long hard years,
By grace vouchsafed to me,
I fought the fight, and kept the faith
With self, and friends and Thee.*

What Saith The Scripture?

THE INWARD, UPWARD, OUTWARD LOOK

I'm glad I find within God's Book
The inward, upward, outward look.
Each time I read its pages fair
The Holy Spirit meets me there,
And seems to whisper in my ear,
"I have a message you should hear."

First, He bids me look within
To search for any hidden sin
That may be lurking in my heart,
From which I'm helpless to depart;

And then He bids me look above
Where God awaits in tender love
To cleanse my heart at my request
And strengthen me for every test.

When I have met Him thus in prayer,
He always makes me more aware
Of needs which I can surely meet
If I but claim His promise sweet.

I'm glad I find within God's Book
The inward, upward, outward look.

—War Cry.

PRESIDENT EISENHOWER'S CONCERN

President Eisenhower's deep personal concern for the suffering and misery of the Korean people and his firm belief in the power of the gospel are mirrored in his recent letter to The Pocket Testament League. Written at the White House on July 11th, the letter gives the President's warm endorsement of the League's campaign of mass evangelization and Scripture distribution in Korea.

In his letter, President Eisenhower said: "Man's dignity and freedom, the cornerstone of our structure of free government, have their source and substance in deeply felt religion. In the highest sense the Bible is to us the unique repository of eternal spiritual truths. In the most tangible sense, it is the ultimate and indispensable source of inspiration for America's life in freedom. By enabling men to renew, in their minds and spirits, the religious concepts of equality, justice and mercy, the Pocket Testament League, and all others engaged in distributing the

I AND II PETER

November
Bible
Book-of-the-Month

1. After reading these two epistles, and from references to Peter in the New Testament, why do you think his name is always first in lists of the twelve apostles?

2. To whom does Peter address each of these epistles?

3. What is his purpose in writing the first epistle? the second?

4. Someone has noted eight references to Christ in the first epistle. How many can you find?

5. What "addition" formula in II Peter guarantees fruitfulness in the knowledge of Christ?

6. "He that lacketh these things is

7. What are some duties of believers?

8. What warning does Peter give against false teachers?

9. Why should Christians be holy?

10. What two things does Peter give as proper relationship of the individual Christian to the entire body of saints?

11. From what things must Christians abstain?

12. In his reference to "wives" is his admonition directed to the wives of Christian or of unconverted husbands?

13. What advice or instructions does Peter give regarding sufferings?

14. What is his final admonition in regard to the growth of Christians?

Bible, have dedicated themselves to a noble work."

The signing of the truce has given a new impetus to the PTL campaign of evangelization and Scripture distribution in Korea. PTL Gospel teams are feverishly working among civilians and soldiers. As American relief agencies rush food and clothing to Korea to alleviate physical suffering, the Pocket Testament League is speeding the Word of God to the people of Korea to heal the heartbreak of three bitter years of war.

INSPIRATION

Life of Ages, richly poured,
Love of God unspent and free,
Flowing in the Prophet's word
And the People's liberty.

—Samuel Johnson

Missionary Horizons



Vol. LXVII

October, 1953

No. 2

The Inward Look—Worship Service

By REVEREND WILLIAM I. GRAHAM, Graduate Student, Edinburgh, Scotland

WHAT SAITH THE EPISTLES OF PETER

Theme: Suffering and Hope. "*But rejoice in so far as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed.*" I Peter 4:13.

Scripture Reading: I Peter 4:1-2, 12-16; 5:6-11. II Peter 1:12-21; 3:1-10.

Exposition: The Lord Jesus had charged Peter: "Feed my lambs," "Tend my sheep." These two epistles certify how faithfully he obeyed the charge. He tends the whole flock—warning them about enemies and guarding them from danger. He exhorts them to walk in the footsteps of the un-complaining Christ. But, his supreme object is to comfort and encourage them amid the persecutions and the sufferings to which they were unjustly subjected and to fortify them against the heavier trials that were impending.

From the very first Christians had been subject to persecution here and there in the Roman Empire but now, for the first time, the persecutions were coming in a wave throughout the whole empire from Rome to Asia Minor. This is when Peter wrote to the Christians of Asia Minor.

The key note of the first epistle is "hope in view of present sufferings." Peter's purpose is to recall to the Christians the resources of their faith, hence the emphasis upon hope in its special aspect of hope in the near return of Christ. He, also, urges the responsibilities of hope, placing stress upon submission to the will of God as well as upon the duty of liv-

ing innocent and peaceable lives which will commend the faith to outsiders. Peter does not tell Christians how they can avoid suffering and persecution. In fact, he warns them that suffering will increase. However, he does prepare them to face suffering by reminding them of the example of Christ and assuring them that nothing can really hurt those who are in Christ. "Rejoice in so far as you share Christ's sufferings."

In II Peter the keynote is "knowledge in view of present danger." The trouble this time is from within the church, from false teachers. These deceivers were leading the Christians into disregard for God's commands, into unbridled sin. The chief error in their teaching, against which Peter warned, was their denial of the second coming of Christ. This was having a demoralizing effect upon the Church. Peter points out that His delay in coming does not mean He will never come. Rather, He may delay, not wishing that any should perish. Peter urges the Christians to grow in Christ that their fuller "knowledge" may keep them from being carried away by false teachings.

Meditation. The letters of Peter have much to say to us today. They have been of help to Christians of every age who faced persecution and sufferings for Christ's sake. When we think of persecutions today our thoughts naturally turn to our mission fields. How dear these letters must be to the church in Ethiopia, to the young church in the Sudan, to

the convert who has been disowned by his family, to the famine-stricken Christians in Pakistan. But, let us take an inward look, also. As Christians in America, are we suffering for Jesus' sake? When He came into this sinful world and lived as the true Son of God He was crucified. We are in the same kind of world; can we expect any better treatment if we are following Him? If we are

not suffering maybe we should re-examine our witness. If we are faithful witnesses we should expect suffering. If and when it comes, listen to what Peter's letters say.

Prayer: Our Father, re-ignite in our hearts the hope of the return of Christ that, believing in our Risen Living Lord, we may have strength to suffer for His sake. In Jesus' Name we pray. Amen.



Looking Upward and Outward

The Upward Look

By MRS. WALTER C. BRETHAUER, WGMS Prayer Group Secretary
511 Wabana St., Pittsburgh 14, Pa.

The following suggestions for thanksgiving and petition are given to supplement those given in the *Prayer Cycle* for the November study.

THE NEGRO

Prayer Cycle—22nd to 25th Days

- An aged blind friend lay in the hospital with a broken hip. Another patient helped her at mealtimes and in other ways as opportunities presented themselves. The blind friend did not know for a long time that the one who helped her in such a Christ-like spirit was a young Negro woman. Pray that we may be blind to the color of skin, but more willing to really see the good that is inherent in all people. Pray that God may give us grace to see in people of other races precious souls for whom Christ willingly died. Give thanks for the contributions made to American life by people of various races, nationalities and cultures.

- Pray for our Negro mission churches. Pray for the leading of the

Holy Spirit in all plans, and for a powerful witness in their respective communities. Pray that the Christian witness in our Negro mission schools may be fruitful as every child receives daily Bible teaching. Give thanks for the interest that has been shown in the hot lunch program at Miller's Ferry, and for the children whose physical hunger has been satisfied. Pray that they may come to know that we do not live by bread alone, and that their spiritual needs may be fully met. Pray for God's guidance to meet the challenge to improve, enlarge and remodel Jubilee Hospital that more people may be served under less difficult conditions.

- Give thanks that you and I may have a share in building Christ's kingdom. Pray that each one of us may so pray for its advancement that it shall become crystal clear to us what our part in that advancement is in the giving of our most precious possessions—our time, talents, material gifts.

The Outward Look To The Negro

By MRS. G. VIRGIL HUTCHISON, WGMS Negro Secretary, Imperial, Pa.



OUR NEGRO MISSIONS

This month we present another special issue of our American Missions—*Negro Missions*. Do not minimize the importance of the missionary enterprise here in the United States. Statisticians tell us that 43,000,000 people, more than one-fourth of our population, are not connected with any church. Just as we could not survive as a nation "half slave and half free," so we cannot survive as a Christian nation and neglect the salvation of such a large segment of our people.

The United Presbyterian Church early recognized her responsibility to help spread the gospel in America. The plight of the southern Negro led to the establishment of several mission stations in that section. From the opening of this work when fine white ministers and teachers braved the indignities which they suffered from unfriendly white people, we have held a high standard for the leaders of the Negro work. In Knoxville College, white and colored teachers work together for the training of Negro youth. In all of our other southern Negro stations the workers are all colored. Our ministers are college and seminary trained. Many other southern Negro ministers have become pastors only because they feel that God has called them, and they have no formal training for this service. Some have no education beyond the fourth grade and find it difficult to prepare adequate messages. It is small wonder that many of their churches are poorly attended and even more poorly supported. God wants the best for His work and we rejoice in the pastoral leadership in our U.P. missions.

A former Secretary of Negro Work, Mrs. H. Ray Shear, in speaking of our Negro missions said: "In it all, the attempt has been made to give training for the mind, uplift and direction for the soul, health and strength for the body, and, in general, to furnish such viewpoint of life and one's place in the scheme of things as to enable the Negro people to fulfill, in the highest manner, the Heavenly Father's will." This remains our object.

Christians have long felt the needs of

underprivileged children as a burden on their hearts. When our missions were first established, the children were gathered together for their first formal education, and for their chance for a good life—a Christian life where they might become Christian citizens. From that day to this, parents have sacrificed that their children might "have a chance." Our schools have trained their minds but they have also been centers of Christian influence. Bible study is required in every grade. Special religious services are held each year and rarely does a young person finish in our schools before making profession of faith.

Bodily strength is not neglected. Athletic activities have always given prominence to physical strength and skill as well as to good sportsmanship. A well-qualified nurse has helped greatly in our Alabama schools both in teaching better health habits and in giving immunization shots. Hot lunch programs have helped undernourished children and both attendance and attention have improved. Then in Henderson, N. C., Jubilee Hospital has saved many lives by its Christian ministrations.

Yes, our Negro missions are truly striving to develop the whole personality for better Christian witnessing. The late Prof. W. G. Wilson, Poet Laureate of our Wilcox, Ala., missions has given us an appealing poem which tells his plan for his students:

A BETTER GIFT THAN GOLD

De bestes way to help a man
Is not to give him gol',
But jes' to help him open up
De winders of his soul.
Jes' fix it so dat he can have
A chance to train his min';
Teach him to know dat better way;
Help him himself to fin'.
An' if you help him break apart
De shackles of his soul,
You'll place within his eager grasp
A better gif' than gold.
For thu these winders dar will shine
De Truth dat makes men free:
De visions dat should make his life
Jes' what it ought to be.

ALL GOD'S CHILLUN

By MRS. W. D. MERCER, Hickory, Pa., Former Missionary to Pakistan-India



*"I got a song, you got a song,
All God's chillun got a song
When I go to Heab'n gonna sing a new song,
Gonna sing all ober God's Heab'n."*

WE are grateful to the Negro for emphasis on the wonderful Christian doctrine that "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." "For as many as are led by the Spirit of God, they are the sons of God." "Ye have received the Spirit of adoption, whereby we cry, 'Abba, Father.'" "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

"There is no respect of person with God." "Man looks on the outward appearance but God looketh upon the heart." Race and color, riches or poverty, education or ignorance, none of these things matter with God. God is concerned with one thing only and that is sin. It is sin and sin alone that separates mankind from God. "The wages of sin is death."

"God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

The words, "Whosoever" and "as many as" are all-inclusive. God's love embraces the world. It is great enough to reach down to the depth of man's depravity and out to the ends of the earth, to enter into the depth of man's heart and to lift him up to the heights of heaven.

If God is so wonderful to want you and me for his children who are we to spurn any one of his children? For "We being many are one body in Christ."

Faith in Christ is necessary to make us children of God. We must believe that he is able to save to the uttermost and we must accept him as our personal Saviour. When that has happened nothing can separate us from the love of God. We are then "All God's Chillun" and members of Christian Brotherhood.

*"Behold, how pleasant and how good
That we, one Lord confessing,
Together dwell in brotherhood,*

Our unity confessing."

How can there be race discrimination or prejudice among Christians? Yet I recall telling a friend of a wonderful Sabbath evening we enjoyed in our church when a colored seminary student led us in spiritual song and message in a very unusual service. She replied, "We could never have a service like that in our church. If we invited a colored person into our church or pulpit many of our congregation would walk out."

But white people are not alone in this separation of the peoples of earth according to the color of their skin. When we came to America on our first furlough from India, we visited in our home church. The janitress was a Negro. She said to me as we visited together, "Chile, you aren't going back to that awful place again, are you, to live among those dirty, ignorant, dark people?" Yet many times as a girl in that church I had heard that woman say, "I'd rather be this black-faced mammy with a white heart than one of those white-faced people in the church with their black heart."

It seems to be deep-seated in the human race to be conscious of the color of the skin and to feel that the favor of God is upon those of fair complexion. In Landaur, India, we hired a young Hindu boy from a mountain village and trained him to be a handy man around the home. His name was Burean, meaning evil one, given by his mother to ward off the evil spirit. At family worship one morning, after he had listened for weeks to readings from the New Testament and bowed in prayer with us, he said, "What wonderful things you read out of that book. I never heard such beautiful things before."

I asked, "Do you believe them, Burean? For if you do, they can be yours always."

"They are wonderful, memsahib, ji, but they are not for me. They are for you. You are the King's children. You have white skin. I am only a poor, dark-skinned, Hindu mountain lad."

"Yes, I am a child of a King, because I believe in Christ Jesus. If I did not believe in Him, my white skin would not make me a child of God. These words I

Slowly

Steal a - way, steal a - way, steal a - way to Je - sus!

Fine

Steal a - way, steal a - way home, I ain't got long to stay here.

1. My Lord — calls me, He calls me by the thun - der; The
 2. Green trees are bend - ing, Poor sin - ners stand a - trem - bling; The
 3. My Lord — calls me, He calls me by the light - ning; The

D.C.

trum - pet sounds with - in - a my soul: I ain't got long to stay here.

A Negro Spiritual Beloved by All God's Chillun

read are mine because I believe in him. They belong to every one who believes. Where you live, what you possess or the color of your skin makes no difference. "All things are yours; and ye are Christ's; and Christ is God's."

Burian walked out of the room sadly. He did not become a child of God. Hearing of and knowing of Christ is not enough. "This is the victory that overcometh the world, even your faith."

A few weeks ago it was my great pleasure to meet one of the fruits of our church's work in India, a Christian young woman visiting America for advanced education to help her in her school work in Pakistan. We had an interesting visit together. As we talked of Christian experiences, common friends, the mission work, the Indian Christian church, the needs of the Christian community, it was as if I had mounted on wings and was wafted quickly over

the miles to the land we both loved and had served. We were one in spirit, in love, in fellowship. Our clothes were different, our countries now different, the color of our skin was different but we were not conscious of any of these things. We were one in Christ, sharing real human brotherhood.

"In Christ there is no East or West,
 In Him no South or North;
 But one great fellowship of love
 Throughout the whole wide earth.

In Him shall true hearts everywhere
 There high communion find;
 His service is the golden cord
 Close-binding all mankind.

Join hands then, brothers of the faith,
 Whate'er your race may be;
 Who serves my Father as a son
 Is surely kin to me.

In Christ now meet both East and West,
In Him meets South and North;
All Christly souls are one in Him
Throughout the whole wide earth."

There would be no problem of civil rights nor underprivileged classes in our country if all professing Christians remembered that God gives power to all of his children—power to rise above the things of the flesh, the limitations that keep people bound to the things of earth. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

Yes, as the spiritual says, "All God's chillun got wings." Every one of his children should be given every chance possible to use those wings. Programs for Better Race Relationship, Civil Rights bills, Help for Minority Groups in our midst, all these would not be necessary if America practiced Christian Brotherhood.

Standing on a corner in Pittsburgh, waiting to cross the street at the change of the light, I was suddenly nearly knocked off my feet. I was not aware of a crowd behind me, so I turned to see what had happened. A colored woman was standing

near and looked challengingly at me. I smiled at her and turned around again. She stepped up beside me and said, "Pardon me, Mam. I'm sorry I shoved you. I saw that you were a white woman. I was all pent up inside. I work cleaning offices and I was so mad at the abuse I've had to take today because I am colored and the bosses are white. I let the inside of me out when I saw I had the chance to do a mean thing to a white person. Your kind smile made me ashamed." More smiles could change the inside of that colored woman.

"Turn your eyes upon Jesus;
Look full in His wonderful face,
And the things of earth will grow
strangely dim,
In the light of His glory and grace."

Encouragement, understanding and brotherly love will not only help others to rise above the things that thwart and hurt but the things we share lift up our own souls and enrich our own lives.

"Lord, lift me up and let me stand
By faith on heaven's table land;
A higher plane than I have found,
Lord, plant my feet on higher ground."

*"I got-a shoes, you got-a shoes,
All God's chillun got-a shoes,
When I go to Heab'n gonna put on my shoes,
Gonna walk all ober God's Heab'n, Heab'n, Heab'n;
Everybody talk about Heab'n ain't goin' there,
Heab'n, Heab'n, Gonna walk all ober God's Heab'n."*

*"I got a cross, you got a cross,
All God's chillun got a cross,
When I go to Heab'n gonna lay down my cross,
Gonna sing all ober God's Heab'n, Heab'n, Heab'n;
Everybody talk about Heab'n aint goin' there,
Heab'n, Heab'n, Gonna shout all ober God's Heab'n."*

*Show me, O Lord, the way of love
That leads to heaven and Thee above.
Teach me to see, 'neath colored skin,
The heart, like mine, that rests within;
Open my eyes, that I may be
From racial prejudice set free.*

—Mildred Watson

"LORD, I WANT TO BE A CHRISTIAN"



*"Lord, I want to be a Christian
In-a my heart, in-a my heart,
Lord, I want to be a Christian
In-a my heart."*

ANSWERS TO THIS PLEA

... at Knoxville College

By JAMES A. COLSTON, PH.D.,
President of Knoxville College, Tenn.

Knoxville College through seventy-eight years of Christian education continues to offer opportunity for fulfillment of that plaintive plea, "Lord, I want to be a Christian." As a church-related college the institution has been developed in terms of Christian Character as a primary objective. Strong emphasis is placed on the growth of Christian ideals, moral and spiritual values, and religious standards through a close college-church relationship, Christian teaching, and Christian organizations and activities. Also the development of integrated personalities, scholarship, citizenship, vocational competence, and life-long interests are major objectives of the college program. These objectives of the college form the basis for effective Christian living. At Knoxville College the student is taught the importance of the highest development of talents in preparation for service to mankind, following the highest ideals of Christian teachings.

What is the historical background of this college that so well fits it for its role as a developer of Christian Character? The Knoxville College, chartered under the laws of the State of Tennessee, is a United Presbyterian Church-related school that provides a four-year program of liberal arts education administered in a Christian atmosphere. The college had its beginnings as a missionary enterprise of the United Presbyterian Church in 1863, at which time it was opened as the McKee School in Nashville, Tennessee. In 1872, Knoxville was selected as the site for the college and it was in 1875 that the institution was established there.

Knoxville College's twenty-five acre campus of gently sloping lawns and drives accommodates thirteen buildings devoted to administrative, instructional and faculty and student living purposes. The recently completed Young Memorial Fine Arts Building and the Faculty Apartment Building are the show places of the campus.



James A. Colston, Ph.D.

Knoxville College is maintained by the Board of American Missions and the Women's General Missionary Society of the United Presbyterian Church. It holds Christian Education as a fundamental teaching. The college seeks to develop wholesome attitudes of Christian living through stressing fellowship in day-to-day living. Weekly assembly programs and Sabbath School and church services are regular features of the religious program of the college. Students are encouraged to join one of several organizations that primarily maintain programs of religious help to others and of charitable Christian interests. Among the groups which directly teach the principles of Christian living are the Young Men's and Young Women's Christian Associations, The Life Service Group, and Teen's Missionary Society.

The religious center of the campus is the MacMillan Chapel (The First United Presbyterian Church). It is from here that regular Sabbath School and Church services are directed. In addition, weekly worship services are held in Presnell Chapel

VIEWS OF KNOXVILLE COLLEGE

Top: Campus Scene

Left: Administration Building

Middle right: Elnathan Hall, Women's Dormitory

Lower right MacMillan Chapel



on campus. Opportunity to worship, to expand Christian fellowship, and to hear prominent theologians are outstanding features of the religious program of Knoxville College. Through its teaching the college strives to develop healthy attitudes toward the Christian ideal by exposing students to a variety of stimulating lectures and religious activities which stress Christian living as a vital part of the student's day-to-day work and play.

The development of Christian character is formalized in the Department of Religion whose primary aim is to give the student an adequate understanding of the Christian faith and the most important book of that faith, the Bible; and to assist the student in the discovery of the role of religion in contemporary life, personal and social. The student is also furnished with a background for graduate work in religion or religious education. Among the courses offered are Christian Ethics, The Life of Jesus, Comparative Religions, Sociology of Religion, and Contemporary Religious Thought. This program is administered through the Director of Religious Life Activities, the Minister of the College Church and the Church Missionary.

Knoxville College is located in the city

of Knoxville, Tennessee, appropriately called "The Gateway to the Great Smoky Mountains." The school is situated on a hill and commands a beautiful view of much of the city. It is in this setting that the students of KC have the very real advantage of "the mountain-top view." The opportunity to look often unto the hills is afforded every member of the college family. Many of the Knoxville students have done just that, and while contemplating the wonders of this view thereupon dedicated themselves to lives of Christian service. The background training received at the college has qualified the student to go to institutions of higher learning. Numbered among the alumni of the school are ministers, teachers, lawyers, social workers, nurses, and other callings of service to one's fellowman, all as a result of early Christian training at Knoxville College. These men and women and the ones who follow every year are testimony to the effectiveness of those who labor for the development of the students in their charge.

For all those who speak "Lord, I want to be a Christian," the way is to be found in the work being done at Knoxville College.

.. at Camden Academy

By A. C. PEOPLES, Supt., Camden Academy, Alabama

CAMDEN Academy is situated on a hill on the east side of Camden, the county seat of Wilcox County, Alabama. The school is just outside the town limits. The 40-acre plot of beautiful hill land on which Camden Academy stands was purchased about 60 years ago, by the Women's Board of the United Presbyterian Church of North America. Soon after they made this purchase they erected on the land, a school building, a dormitory for girls, a dormitory for boys and a principal's home. They also furnished full maintenance for this school, including salaries of workers, in order that the Negro boys and girls of the Camden area might be able to receive at least a short period of formal education. From that time up to and including the present, the Women's Board has maintained Camden Academy, either wholly or partially.

Through the years the buildings on this campus have been demolished by fire, or razed because of decay or lack of use. Some have been replaced, some have not; additional buildings have been erected, etc., so

that today the campus affords a high school building, an elementary school building, an industrial arts shop, a dormitory for girls, a dormitory for boys, a church, a teachers' cottage and a principal's home. With all these buildings there is still space on the campus for a football field, surrounded by a track course, two basketball courts, a tennis court and additional play space for the children.

Children that represent 234 families, who live in an area of 194 miles from the school attend Camden Academy. The majority of these children are carried back and forth on county-owned or county-financed school busses. Some children live as far as 21 miles from the school. A small percentage of the children walk to school and a still smaller percentage live in the dormitories on the campus.

The academic curriculum of Camden Academy is similar to that of other high schools in the state. In addition to the required academic work, the Camden Academy pupils have the privilege of attending and participating in a fifteen-minute devotional period, daily. This devotional exercise at the beginning of the day seems to set the day off to a good start. Another

feature that makes Camden Academy pupils "different" is that they are given thorough training in religious education, including the study of the Bible. Bible is taught daily, in all grades from one through twelve.

To the casual on-looker, Camden Academy is "the school on the hill, a splendid location." To the patrons in the community, Camden Academy is the "community school." A very good school because the children are taught not only the three R's, but they are given a good course in Religious Education. To me, Camden Academy means more than either of the above. To me, Camden Academy is the place where I received my first inspiration to be a man. When I was a pupil in the elementary grades at Camden Academy, ideals were instilled in me and ideas were given to me that made me continue to press forward to a college degree, despite the fact that my parents were not financially able to defray my expenses as a college student. A small financial donation given me by one of my Mission School teachers inspired me to want to do something for somebody.

One of the greatest thrills of my life came when I received a letter from an official of Knoxville College (my Alma Mater) asking me if I would consider assuming principalship of Camden Academy. I could see a splendid opportunity to inspire boys and girls to rise from the same sort of situation in which I had spent my childhood; I saw that I would have the opportunity to teach them to help themselves so they could better help their fellowmen. I saw a very personal advantage—the opportunity of rearing my own daughter, (then two years old) in a religious atmosphere.

As I reflect over the eighteen years that I have spent at Camden Academy, I am filled with pride to note the accomplishments of "my children." Of the 24 faculty members, eight are graduates of Camden Academy. These young men and young women have completed at least four years of college work and now they are back at Camden Academy imparting knowledge to their younger brothers and sisters, showing them, more by deeds than words, how to live a Christian life and how to make of themselves pure and genuine and upright men and women.

I was gratified to discover from results of a recent questionnaire answered by the faculty members, that of the 22 answers received, 21 indicated that they would prefer working at Camden Academy to any

other school, even at a higher salary. Camden Academy means to me pleasant associations with this group of fine, upright, Christian young people.

School records show that in the last eighteen years, there have been 450 graduates of this school (172 boys and 278 girls). These young men and young women are in various walks of life and in various communities. Of that number 194 have had at least one year of college work (records do not go beyond the first year after graduation). I am in contact (close or remote) with the majority of these graduates, and I am happy to recall that the majority of them are living reputable lives and are making desirable contributions to humanity.

Our 1953 Commencement address—a very fine and scholarly message—was delivered by Charles Ullman Smith, of the Camden Academy class of '40. Doctor Smith now holds the Ph.D. degree from Washington State University. He is head of the Sociology Department of Florida A. and M. College.

The enrollment of the high school—grades 7-12—for the last school year was 417 pupils. A group interview of 362 of these pupils revealed that they were all members of some church. Eighty per cent of them affiliated with the Church after they started school at Camden Academy. Fifty per cent say that they attend Sunday School and Church services regularly, and that they hold offices in the Sunday School and Church. They are Sunday teachers, secretaries and a few are Superintendents of their various community Sunday Schools. Camden Academy means to me a source for the spread of Christianity throughout the Camden area and other places where Camden Academy products reside.

Ruth Bonner of the Camden Academy class of 1953 succeeded in joining a group of Caravaners who served in New Jersey and New York. Ruth attended Camden Academy from the first grade through the twelfth. She is well-imbued with the ideals that the school stands for.

Camden Academy gives me an opportunity to work among and associate with a group of children and adolescents, to have a part in shaping their lives—young people like Vashti Crowder, an eleventh grade pupil of this school, who won first place in the Bible Reading Contest (for her age group) at the Presbyterial in Knoxville, Tennessee, and again at the Hanover Conference. She is to compete again at the New Wilmington Convention. I am happy to know that I can exert an influence over



The mother of Carolyn Elaine Cooke is a graduate of Camden Academy, former Knoxville College student and teacher in Wilcox County; her father studied at Alabama State College. Her grandmother is dietitian at Camden Academy.

adolescents like Carrie Manzie, another eleventh grade pupil whose Temperance Essay won first place at both Youth Conferences mentioned above. I realize that the influence of the school is far-reaching; it passes from generation to generation.

Mrs. D, from a neighboring town, contacted me to ask me if she could send her little nine-year-old girl here to school. She said that she had graduated from this school (before I came to work here), and of all the other schools that she had attended or had worked, she believed that Camden Academy was the school of her choice for her daughter. She said that Camden Academy was responsible for her present character and she wanted her daughter to experience the same influence.

Finally, to me Camden Academy is the

result of unselfishness, generosity and all other attributes that go to make up a Christ-like spirit. I am neither unaware nor unmindful of the fact that all these splendid accomplishments were made possible for us through the goodwill of the Women's General Missionary Society of the United Presbyterian Church of North America. I often wonder where the Camden community would have been today if the Women's Board had not stepped in when it did, to give financial as well as moral and spiritual support to the situation. We are ever grateful to them and hope that we will always be able to prove to them that their efforts are not in vain. This should be a challenge to us to try to develop in ourselves the true Christian spirit and to put forth a greater effort to make more worth-while contributions to the furtherance of God's kingdom.

... at Henderson, N. C.

By MRS. M. L. POOLE, Henderson, N.C.

IN the year 1888, a Presbyterian Church was organized in Henderson, North Carolina, by Rev. S. S. Sevier with only six members. This was the beginning of our United Presbyterian Church and School. The work grew rapidly, bringing in many members who seemed happy to have intelligent, well-trained ministers who could impart God's word in an understanding manner.

In 1891, the Freedmen's Mission Board of the United Presbyterian Church established a mission school under the supervision of Rev. J. M. Fulton. This school was known as Henderson Normal Institute—a school not only teaching for the sake of knowledge but knowledge for the sake of a broader service of Christ in every phase of human life.

Students came from everywhere to Henderson Institute—Pittsburgh, Harrisburg, Philadelphia, New York, and the West Indies. Parents felt the need of Christ in the lives of their children and they were sent here from their homes, with the country girls and boys, leaving the cities with many advantages to get what the city schools did not offer—the study of God's Holy word. The work enlarged from year to year and since living quarters were few and there was little classroom space, the friends who made the work possible came, looked the field over and had buildings erected to suit the needs. A girls' dormitory was erected and named in honor of the first principal who had exemplified a life and character of a real Christian. He won the love and esteem of his students and all who knew him. Fulton Hall stands today on the spot that sent out from its walls fine Christian young women who have made good in their homes and communities. For many years, church at eleven o'clock each Sunday, church school at three-thirty in the Institute, and mid-week Prayer service on Wednesday were attended by students and citizens in large numbers.

This part of our work has changed and we do not have such close contact with the students but some of those who got this training at our school have carried the gospel out to their homes and communities and the seeds that were sown at the Institute have fallen in "pleasant places" and we hope will spring up and bring honor and praise to our Heavenly



On a hot summer day Zelta, the lad who gives sacrificially, poses with his friends

Father and thanks to the sainted friends who made this work possible.

The state plays a big part in our schools now. It has more modern buildings and better equipped; but, when I think of the old school—the devotions that were held morning and evening, turning our minds and hearts to God at the beginning and end of a day, and now this program is no more—I wonder what the Harvest will be in the end with the state's new set-up. The state bought the grounds and the old buildings at Henderson Institute but could not buy the prayers and loving deeds that came down to us from our dear northern friends while we lived and worked there. I think that most of those who attended Henderson Institute and were touched by this religious training have made good citizens in their homes and communities. We have some young men from this school who have made excellent ministers.

Our missionary society meets once a month. We meet at the various homes and this seems to keep all of the women interested and working. Our collections have

increased and the study group is larger; yet, there is much to do. The Junior Church meets on Thursday at four o'clock. These little folks have an excellent choir and they sing in church once a month. The church is making additions from time to time. Our Harvest is very great and we are continually pleading "Come to Jesus."

At ten o'clock each Sunday, the church school meets for study. Our goal is set for one hundred. From sixty-five to seventy attend. Each year the whole Sunday School brings gifts, fruit, candies and money for the Oxford Orphanage at Oxford, North Carolina. The orphan children come to our Christmas tree and receive the gifts and they bring their band and play and sing the Christmas carols for us. Each group seems happy to give joy to each other.

The banners for attendance and collection were given in honor of the late Misses Belle and Hattie Kerr who worked at Knoxville College for many years. This has been an incentive for attendance.

I have a class of little boys. One little fellow gives twenty-five cents each Sunday in our class collection. We know that

this is a big sacrifice for Zelta and it causes the others to do their best.

Jubilee Hospital stands out as a beacon light in this community. It has grown from fifteen beds to thirty-seven. Aside from ministering to the needs of the body, we have a splendid opportunity to tell the patients about the love of God and His tender mercies to them and how He waits for them to surrender and come to Him. "Ho, everyone that thirsteth come ye to the waters and he that hath no money, come." The hand of God has moved mightily in Jubilee and like Moses, "We have stood to watch the glory of the Lord pass by," and like Jethro, "We have rejoiced to see all the goodness the Lord hath done." Capable nurses are in charge under the splendid supervision of Mrs. Eva J. Adams.

May we all say as this poet has said:

Day by day, Lord of Thee,
Three things I pray:
To see Thee more clearly,
Love Thee more dearly,
Follow Thee more nearly,
Day by Day.

... at Chase City, Va.

By MARGARETTA C. JACKSON,
Chase City, Virginia

"There are hermit souls that live withdrawn
In the place of their self content
There are souls like stars that dwell apart
In a fellowless Firmament.

"There are pioneer souls that blaze their paths
Where highways never ran
But let me live in a place . . ." where the
MISSION BELL RINGS

... "And be a friend to man."

MY early recollections of what the Mission has meant to me are pleasant ones. As a child, the Mission meant, unknowingly at that time, the laying of a spiritual basis for things to come. I recall various incidents such as my baptism, my Sabbath School class, my daily Bible study at school, and the soft spoken words of the late Dr. F. W. Wilson who was minister and principal of Thyne. The molding of

a character was at stake and with the teamwork of my mother and the Mission the light has continued to burn down through the years, even if a few lights here and there have sputtered and failed.

I have an appreciative sense of gratitude to the Mission and to all the United Presbyterians who probably sacrificed much to establish same. The Mission gave me a spiritual foundation from childhood on which to build a richer, Christian life. It gave me a sense of moral values and academic training. It taught me how to appreciate the smiles and kind words from the men and women who so diligently worked toward a good cause.

How often have I heard parents in modest circumstances say: "We have no fortune to leave our children, but we are going to give them a good home and a good education and then they will be able to fend for themselves." My mother probably uttered this prayer many times: "Dear God! Please provide some way for me to give my children an education." Her prayer was answered.

As a high school graduate it gave me the ambition to go forward, the foresight to continue my education at Knoxville Col-



Attractive red brick church at Chase City, Va., built by our Board of American Missions

lege—a Christian college, the like of which was a continuity in the things that the Mission stood for.

I had the ambition to continue my education, and was aware of what this education would mean in the future but our financial status was nil. The Mission came to the rescue by offering me a scholarship. The Mission has also been a source of employment for my mother for many years. It would seem that the Mission served as a sort of tool in the hand of God by which my dreams could be realized.

As a college graduate it prepared me

for a good life from which to draw increasing returns from simple things.

As a teacher it has taught me how to be patient, kind, understanding, gentle.

As a mother it has taught me how to capitalize today's wealth of experience for tomorrow's interest.

At the foot of the candle it is dark—so said the Persians centuries ago . . . but through the Presbyterian missionary interests, their personal contacts, deep religious insights, I can truthfully say it has brightened the corners and made life for me meaningful.

"Lord, I want to be more loving, in-a my heart, in-a my heart;
 Lord, I want to be more loving, in-a my heart.
 "Lord, I want to be like Jesus, in-a my heart, in-a my heart;
 Lord, I want to be like Jesus, in-a my heart.
 "In-a my heart, in-a my heart,
 Lord, I want to be a Christian in-a my heart."

SOMEBODY'LL KNOW

It ain't no use er feelin' bad
 About what people say,
 For if dar's 'ligion in de h'art
 'Twill sho come out some way.

An' if dar aint no 'ligion dar
 As true as you am live
 Somebody's gwine ter fin' it out
 Don't cyar how you strive.

De folks will fin' out whar you stan',
 An' what yo' 'ligion's worth,
 So 'taint no use ter creep eroun'
 Er bowin' to de yurth.

You might as well ter walk up
 straight
 An' be just what you am,
 Ca'se dey won't class you 'mong de
 goats
 If you's er sho-nuff lam'.

—William Green Wilson

WORK CAMP AT CHASE CITY, VA.

By MRS. GEORGE H. MCCREDIE, wife of student at Pittsburgh-Xenia Seminary

LAST fall my husband and I decided that this summer Work Camping would head our list of activities. We had made Christ and our denomination wait too long for two weeks of physical labor in their work. How happy we were upon hearing that we were to help build a pre-cut parsonage at Chase City.

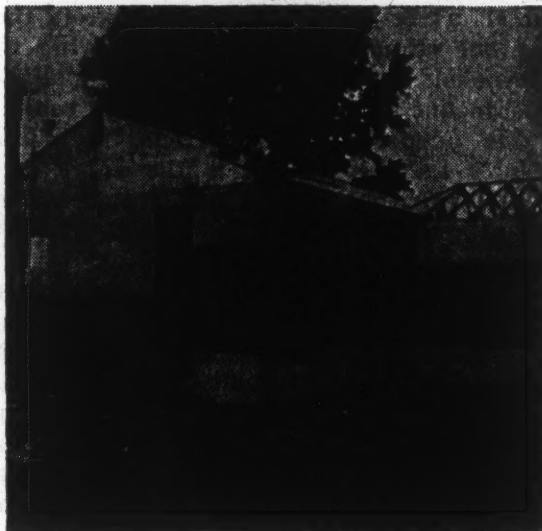
Chase City is close to the southern border of the state of Virginia. Thyne Institute is located in Chase City. This was one of our mission schools but was sold to the state a few years ago. It was here in one of the old dormitories that we bunked. Until two years ago the United Presbyterian congregation of this community worshipped in the auditorium of Thyne. Now, they have an attractive red-brick church, built by our American Mission Board. Our Negro friends are proud of and grateful for their new church building. This seems to have inspired the people of the community to want to do bigger and better things for Christ and His Kingdom.

Before leaving for Work Camp, I had it figured out that a group of Christian young people were going to build a house in a Negro community. That's not exactly what happened. We didn't do all the work. Every day folks from the community, not just United Presbyterians, came and worked. Children, young people, men on their afternoons off, and women came. Together we hammered nails, laid flooring, painted siding, sanded window frames, etc. Together we worshipped in one church with both Negroes and whites taking part in the Bible school and worship services. We fellowshiped together at a picnic, at a party, playing croquet, at a dinner party, and at the ball field.

The Work Camp group did more than help build a parsonage. Several of the campers taught Bible school classes, two of the fellows who are preparing for the ministry preached at four services, the work campers had complete charge of a Sabbath evening service at the Baptist church, several girls helped out at the piano, the campers wrote their own script and gave a fifteen-minute radio program about Work Camping—Making Love Visible, each camper took his turn conducting morning devotions and Bible study hour after dinner, and we can't forget the girls doing those huge washings and ironing.

The spirit was always that of co-operation

and helpfulness. Everyone wanted to get into the act. Merchants loaned us a refrigerator, two large fans, a pop-cooler, and a washing machine. We were given cases of pop, many delicious watermelons, and the Baptist ladies sent us dessert one day (cake and ice cream). The ladies in the kitchen (the church women did our cooking not the campers) were always "cooking up" a surprise: cherry pies, home-



Parsonage at Chase City, being built by 1953 Work Campers

made rolls, fancy fruit-cups, and a special cool drink during work hours.

We were welcomed to Chase City by a reception. The tea sandwiches were as delicious as they were attractive, and so was everything else. It was at the reception where we met so many Thyne Institute graduates, and realized what a fine job has been done by Negro Mission work through the years. Here we received more invitations to "come to our home some evening" than there were evenings available. We feel now we know what the term "Southern hospitality" really means.

It seems that the people of our churches who have supported Negro work through their missionary programs and the home missionaries deserve to be congratulated for work well done. Your prayers have been answered and your time and gifts used wisely. The folks of Chase City are not ordinary people. They are well-educated Christians following your example of giving of themselves to others for the glory of God.

"CLIMBING JACOB'S LADDER"

By MARGARET MOSS, West Alexander, Pa., former teacher at Knoxville



*"We are climbing Jacob's ladder,
We are climbing Jacob's ladder,
We are climbing Jacob's ladder,
Soldier of the cross."*

... at Knoxville College

TO climb means to move upward. A ladder is not usually climbed in a hurry for effort is required and it is rarely that any one stands on the top. Borrowing the expression from the poet, J. G. Holland, "We mount to the summit round by round."

The purpose of this article, "Climbing Jacob's Ladder," which is the name of a Negro spiritual, is to tell something of the progress of Knoxville College and the achievements of her graduates.

The history of Knoxville College from its early beginning through its periods of growth and standardization to its present rank as a Class "A" institution presents a good illustration of hard earnest climbing. Not only has Knoxville College climbed far in maintaining a Class "A" collegiate instructional program but she has gone far up the ladder in helping establish other schools for she is the mother of nearly all the mission schools planted in the southern states for colored people supported by the United Presbyterian Church. Some of these schools which might be called daughters of the college are Miller's Ferry, Camden, Prairie, Annemarie, all in Alabama and Henderson in North Carolina, and Chase City and Norfolk in Virginia.

Knoxville College, like any other educational institution, is known best by the loyalty of her student body, the accomplishments of her alumni, and the influence for good exerted by those who have caught the vision of better things and have remained faithful to the ideals for which the institution stands. Knoxville College students have carried her ideals into many parts of this country and even into foreign lands. Many a community has been enriched because of the life and work of a Knoxville College graduate who has faithfully carried on teachings received while a student.

Among the graduates are ministers, doctors, dentists, nurses, lawyers, social service workers, inter-racial and Y. M. secretaries, and teachers. In the city of Knoxville about two-thirds of the teachers in the public schools are Knoxville College gradu-

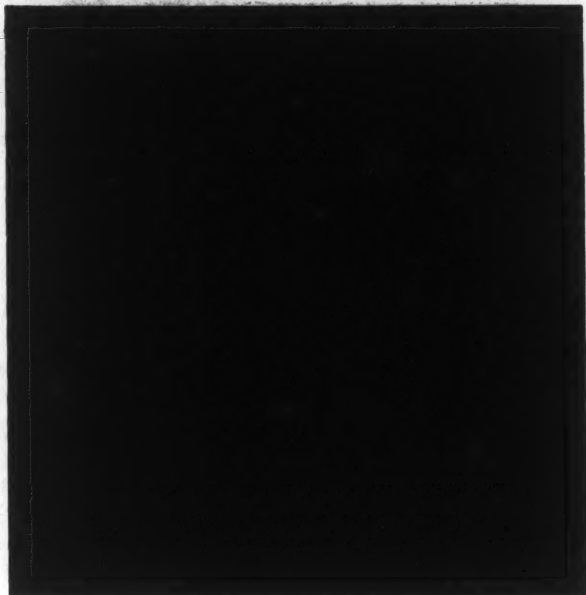
ates and in many cities and towns in the South are graduates and undergraduates teaching in both public and private schools.

It has been said that wherever Knoxville College graduates are found they stand out preeminently as leaders. Quoting from an article by J. E. James, "Nowhere has the work of Knoxville College graduates been more effective than in Wilcox County, Alabama, known as the Black Belt. There not only lives, but entire communities have been transformed."

During both World Wars Knoxville College students have rendered service (often distinguished service) and while many of their names may never appear on the front page yet they fought loyally for their country. In thinking of those who have gone far up the ladder mention should be made of the hundreds who are quiet home makers rearing their children in the fear of the Lord, teaching obedience to the laws of the land, and thus developing good citizens.

Opportunity is here taken to present the names of a very few who are among the many who stand almost at the top of the ladder. Dr. James L. Cary, Ph.D., a teacher of English in his Alma Mater for many years and Mr. B. T. Ridgeway, superintendent of Miller's Ferry and his daughter, Gloria, an honor graduate who is a teacher in the same school! At Camden is found the Rev. James F. Reese who is doing evangelistic work and as superintendent is Mr. A. C. Peoples. Henderson Mission is manned almost entirely by Knoxville College graduates. In Los Angeles the Bel-Vue United Presbyterian Church has as her minister the Rev. St. Paul Epps, while in Dayton is the Rev. James Davis, both graduates of Knoxville College. The Rev. J. L. Roberts, formerly of Chicago now of Detroit returned to his Alma Mater to deliver the baccalaureate sermon during the 1953 Commencement and was awarded an honorary degree. To all readers of the *United Presbyterian* the name of Prof. Newell Fitzpatrick is well known. He is in the upper brackets in the musical world and was with the quartet that some years ago sang before the King of England. For

many years he has been the head of the Music Department in Knoxville College. Dewey Roberts, principal of one of the Knoxville city schools, was largely instrumental in bringing about in Knoxville equalization of salaries for white and colored teachers. Tribute should be paid to Sallye and Emma Brown, now married and



Opportunity to climb, round by round, awaits these children of the Knoxville J.M.S.

teaching in the city schools but both faithful members of our Knoxville United Presbyterian Church Missionary Society. Estelle Hutchinson Jennett, wife of Dr. George Jennett of Detroit, for many years has written to former teachers and workers, especially to those who were ill, expressing her love and appreciation. Mrs. Patsy Kennedy, now retired, was matron of the Boys' Dormitory. Her picture and an article written by her are found in the October 1949 Magazine.

A lawyer who was called to Knoxville College to act as a judge at a debate remarked after hearing the debaters, "I came to scorn but I remained to praise."

In closing may appreciation be expressed to all those who have returned to teach in their Alma Mater or in the Mission Schools of the South, and to those graduates who are teaching in the four city schools, Maynard, Austin, Green, and Beardsley.

There are so many others who are far up the ladder and so many who are struggling on the rounds of the ladder that may we stop for a moment to wish them success and to pray that they may be given strength and courage to go on to the summit round by round.

.. at *Prairie, Alabama*

By WILLIAM PETERS, Supt.,
Prairie Alabama Mission

AS I sit here surrounded by all that Tuskegee Institute has to offer, I feel like I am at the top of the ladder. And I am conscious of the spirit presence of the great man who with the help of philanthropy and the Christian mission spirit of many, was able to lay the foundation of one of the great human enterprises of America. If you could see all that I see here while in summer school, you might say that a ladder was raised that reaches to the sky.

Shortly after Booker T. Washington came to this place and while Knoxville College and other church-supported institutions were beginning to contribute to the effort of "lifting the veil of ignorance and superstition" and "breaking the shackles" from four million people emerging from slave status, the church began to send missionaries trained at Knoxville College to do similar work in Wilcox County of this state.

There, no college has resulted; no great physical plant is in evidence. But just as truly is it that a ladder was raised there too, that reaches beyond the sky. For it is from these church schools of Wilcox County and similar ones elsewhere that much of the material has come to centers like this either as pupils or teachers.

I have just taken an iron and a radio to the electrical department here for repairs. There I find James Hendon, a staff member of several years. Mr. Hendon was a pupil of mine when I worked at Camden Academy some years ago. I go to the cafeteria and meet Miss Elizabeth Page, a pupil of mine in Prairie, now a dietitian here. In the same establishment I see Miss Dumas, cashier, a member of the I. L. Dumas family. Mr. I. L. Dumas, better known as "Ike," finished school at Prairie, finished at Knoxville College, and later came back as teacher and farm superintendent, employed by the Women's Board. He has recently been retired from the position that he has filled for nearly twenty years, that of manager of the Gees Bend Cooperative Merchantile Store. All of his children attended school at Annemanie. One daughter

is registrar at the Tuskegee Institute High School. All of his other children are holding positions of influence and honor.

I also meet another pupil of mine in the person of Mrs. Marie Watts Jackson. Her husband is a doctor and she is a medical technician, both working at the Veteran's Hospital. They own one of the many fine homes here. Mrs. Jackson was reared in Camden and finished Camden Academy.

Prof. Kenneth Young, principal of Tuskegee Institute High School, is a native of Camden, a graduate of Miller's Ferry and of Knoxville College. It was he who delivered the commencement address at Miller's Ferry in May. His school is now in the process of new developments to take care of the increasing enrollment and the modern features in education that are being added.

Here at Tuskegee, I meet Mr. and Mrs. W. P. Smith, who have retired from work and made this their home. They own a beautiful brick home. They are both from Prairie community and received their early training there and at Miller's Ferry. Mrs. Smith finished at Knoxville College and later taught at Prairie and Miller's Ferry. It was Dr. Charles U. Smith, son of W. P. Smith, who delivered the commencement address at Camden Academy. He received his high school training there; his college training at Tuskegee, his Master's degree at Fisk University and his doctorate at Washington State College. While he has been teaching in Florida Agricultural and Mechanical College, his brother, W. P., Jr.



Mr. Peters is not too busy to chat with a little girl about her favorite doll

has taught in the division of social science at Tuskegee and is now teaching Psychology at the State College for Negroes in Montgomery. Another son, Ralph Waldo Smith, graduated from Camden Academy and Tuskegee, has done his pre-medical work at Wayne University and is at present an electrical technician for Kaiser-

(Continued on Page 123)



Prairie students leaving the campus after their Christmas party

. . . at Henderson, N. C.

By O. T. ROBINSON, Henderson, N. Carolina

A few days ago, I requested certain information from Jubilee Hospital and was told that the information would be available within a few days. When I returned, the secretary was out but I was handed an envelope containing the following information—

"Total patient days for the first six months 1953—5,040.

"Total patient admittances for the first six months 1953—837."

This information could be a fine starting point for one interested in doing researches to average, shortest, and longest time as a patient; causes for hospitalization; rarest cases; most recurrent; et cetera. Naturally, such things become so involved that I eventually decided to tell you something about "Joe."

Some ten or more years ago, a boy by the name of Joe met with the misfortune of having the tines of pitchfork thrust in his side resulting eventually in the complete collapse of one of his lungs. He was brought to Jubilee Hospital for treatment and remained after partial recovery as a general handy man around the hospital. For several years, to the casual observer, he might appear as a semi-invalid or slightly paralytic.

Not being a physician, I yet surmise as Joe went about the business of trimming hedges, mowing grass, cultivating flowers, gardening, mopping floors around the hospital, that in time Joe regained confidence in himself as to his ability physically with attendant help mentally.

In the course of time, Joe disappeared from the environs of the hospital and to me was just gone and forgotten. I chanced to make some general inquiries at the hospital a few days ago and to my surprise learned that Joe had since done a stretch in the army. Well, by the judgment of the least informed, to be able to pass the physical test for Uncle Sam's armed forces would attest to the fact that Joe's recovery for all practical purposes was complete.

At present, Joe is employed in some branch of government service in Washington, D. C. If you would know any one who loves and defends the work of Jubilee hospital, see Joe.

October, 1953



Looking through the open door into the "Mt. Lebanon Room" furnished by one of the missionary groups of Mt. Lebanon, Pittsburgh, for the use of Henderson Hospital patients.



Jubilee Hospital

... at Chase City, Va.

By MRS. GRAYCE SALLEY HUDLEY,
Chase City, Virginia

"And he dreamed that there was a ladder set up on the earth."—Genesis 28:12a. RSV.

STEP upon the first rung of this ladder at Chase City and meet John Thyne who went about this community placing religious tracts in the open cabin windows of the Negroes. Climb the next rung and see John J. Ashenhurst who assembled interested Negro children in a warehouse and taught them. On the Sabbath he taught them God's word. On week days he taught them how to read and how to figure.

As you go "higher and higher" you meet J. M. Moore, the scholar who introduced a full high school course at the school built upon land donated by John Thyne. "Behold how great a matter a little fire kindleth." From religious tracts placed in cabin windows comes a church high school with dormitories for boys and girls. Near the top of the ladder is F. W. Wilson whose long term of service saw many improvements in

the school and in the community. Larger dormitories, increased curricula, and the accrediting of the school were among these.

Let us widen our perspective as we climb and see children going to Sabbath School instead of spending the day roaming about. See parents accompanying children to the worship services on the Sabbath and learning to sit together as a family. See the family altar established in homes that were Christian but that had not learned that practice. See a desire to minister to their brethren grow in the breasts of C. H. Wilson, W. G. Wilson, and R. P. Williams. They took advantage of the opportunities offered to them, became ministers, and headed the mission work at three of our southern stations. H. M. Henderson, a classmate of C. H. and R. P., became a Baptist minister and served as minister and educator until his retirement.

A knowledge of God through Jesus increased the desire for higher education. Therefore the first high school class graduating three in 1896 was surpassed by the third class in 1898 which graduated ten. The number graduating has varied from year to year, in later years going up into



A Class in Bible at Chase City



Mrs. Grayce Salley Hudley with her Children's Chorus at Chase City

the thirties. Only one other young man, B. B. Evans, became a minister of our denomination. However, many young men entered the ministry. Those serving in Mecklenburg County were the late W. H. Salley, the late W. A. Burton, and Sam Gooch, still serving.

But men were not the only servants of God trained in Thyne Institute. Laura Bouldin, Mary Etta Davis, Mary W. Robinson, Fannie G. Jones, Susan W. Salley, and Maria B. Lancaster became teachers who not only helped children learn the three R's, but who also led them to a knowledge of Jesus. Many other young men and young women too numerous to name have followed in their footsteps.

Continue the climb and see that the work of the founding fathers was so thorough that when the school was taken over by the county in 1946, religious instruction was continued. This instruction is supported by the Women's Board and has resulted in increased membership for all churches in the vicinity and in the county.

With the 1952-53 school term the high school at Thyne was discontinued. The elementary school is enlarged and continues under Mrs. Irene H. Pierce as principal. Irene, trained under the thorough and prac-

tical Dr. Wilson will continue Thyne's traditions of thoroughness, wise discipline, and love of beauty. The writer, as week-day Bible teacher will have another year to lead children along life's highway with God by their side.

IF YOU COULD HE'P JES' ONE

*It's a splendid thing to wo'k wid
God—*

*To be used in His Great Plan
To he'p some strugglin' brudder rise
In his fight to be a man.*

*An' if along life's busy way,
You stop an' he'p jes' one,
I b'lieve de Good Lo'd ahfter while
Will say to you, "Well done."*

*For a cup o' water in His Name
Shall not lose its rewa'd;
An' if you he'p de leastes' man,
You'll he'p de Blessed Lo'd.*

*But if you will not heed his cry,
An' fail his need to see,
Remembah dat de Master said,
"Ye did it not to me."*

—William Green Wilson

"We Give Thee But Thine Own"

By W. J. HARPER MCKNIGHT, D.D., Associate Secretary, Board of Administration,
United Presbyterian Church of N.A.

THEY GAVE THEMSELVES TO THE LORD

*'We give Thee but Thine own,
Whate'er the gift may be:
All that we have is Thine alone,
A trust, O Lord, from Thee.'*

*'May we Thy bounties thus
As stewards true receive,
And gladly as Thou blessest us
To Thee our first-fruits give.'*

CHRISTIAN missions and Christian stewardship are inseparably joined together in the Christian faith and life. They are different facets of the same jewel. Both are manifestations of the presence of the Spirit of the living Lord in the heart of the faithful, loving believer. Each has its distinctive emphasis but springs from the same origin and serves with the same objective as the other. There must be recognition of the sovereignty of God if Christian stewardship is to be accepted as cardinal principle of life as there must be the same recognition if Christian missions are to be carried forward. There must be full surrender to the will of God the Father. There must be the motivation of grateful love. There must be the desire to glorify the Lord Jesus Christ. There must be the recognition of the accountability of man to the eternal God. There must be the spirit of compassion for those who are neighbors according to the definition of the Great Teacher. In all these and many other aspects the kinship of Christian missions and Christian stewardship is revealed.

This concept of the relationship between the two is based on the larger concepts of each. Christian missions is a term which properly encompasses the whole movement of the extension of the Kingdom of our Lord beginning with the increasing allegiance which the individual gives in his personal life and continuing through the advance in the uttermost parts of the world. Christian stewardship is a term which has been defined as "the practice of systematic and proportionate giving of time, abilities and material possessions, based on the conviction that these are a trust from God, to be used in His service for the benefit of all mankind, in grateful recognition of Christ's redeeming love." It is desirable to think of it as a life purpose that keeps us constantly aware of our individual responsibility for the conscientious

administration of the total entrustments of God. Christian stewardship is essential to fulfilment of the Christian mission and the Christian mission is essential to the advance of Christian stewardship.

The Lord who gave the Great Commission to men is the Lord who makes the Great Claim on men. The motivation to go is the same as the motivation to give—love. Jesus dealt with these twin aspects of Christian discipleship in his conversation with the rich young ruler, "Yet lackest thou one thing: *sell all that thou hast*, and distribute unto the poor, and thou shalt have treasure in heaven: *and come, follow me.*" The sale was preliminary to service. The money was incidental to the man. Love for the mastery of money must be exchanged for love for the Master of men.

Here Jesus was in actuality asserting the right which belongs to Him as Lord. As the Son of God He spoke as the Sovereign Owner. This is a dominant theme of the Scriptures.

"In the beginning God created the heaven and the earth."

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

"Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture."

The sovereignty of God has reference to all of life. I am His not only by right of creation but also by right of redemption. "I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ His only Son our Lord." Underlying the whole concept of Christian Stewardship is the ownership, the sovereignty of the living God. There is no true and satisfactory interpretation of life that is based on any other thesis. "We give Thee but thine own" includes life and time and talents as well as possessions.

The corresponding principle is that man therefore is not lord of all he surveys but is rather a steward. He holds *all* in trust. The rich young ruler was tested at the point of his willingness to act as a true steward both with reference to his possessions and his person. A true steward does not assert his own will but accedes to his Lord's will. Each individual is free to

choose which will govern his own life—God's will or his own will. This was the choice with which the rich young ruler was confronted. He chose to follow his own desires with reference to both his property and his life. Jesus did not exercise compulsion. He exercised only compassion when the young man used his freedom to choose unwisely.

Similarly Jesus speaks to many an individual today. He asks the voluntary dedication of life, time, talents and treasure to His service. As this is being written summer conferences and conventions are in full swing. It is in such surroundings that numerous men and women, young and old, have acknowledged their stewardship of life itself and have yielded that life to His direction. One of the most impressive of the services in the New Wilmington Missionary Conference each year is that one in which newly appointed missionaries are introduced and are given an opportunity to tell of their personal experiences leading to such dedication. The climax, not only in point of time but in height of inspiration in each such conference comes in that period when each member of the conference enters into the fuller consecration of self to the service of the Lord. When such dedication is carried into action during the days and years that follow then we find Christian stewardship in convincing demonstration.

The response made by the Macedonian Christians to this obligation of Christian stewardship was so magnificent that Paul cited them as an example in his letter to the Corinthians:

"We want you to know, brethren, about the grace of God, which has been shown in the churches of Macedonia, for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part. . . . and this, not as we expected, but first they gave themselves to the Lord."

When they did that they gave the church of their own day its greatest apologetic, the witness of lives completely dedicated to God in Christ.

In his epistle to the Romans, Paul, out of the fulness of his love for the Lord and out of his solicitude for the spiritual welfare of those to whom he was writing, makes this appeal:

"I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship."

This is an expression of the spirit of true stewardship. When men give themselves to God they offer the unanswerable argument for Christ and the power of his gospel. It is stewardship like this which presents a radiant, victorious Christian life and witness.

The epistle was addressed to the Romans. The appeal is addressed to believers of every land and in every generation. The Saviour is calling for laborers in His vineyard. For some it is a call to ordained or commissioned service in the fields of opportunity in America and in our foreign mission fields. These opportunities call for multiplied varieties of talent and skill. For others it is a call to serve in various capacities in the home church. One-talent, two-talent, five-talent workers are needed urgently as the church presses on in the fulfilment of her mission. What an opportunity we have today to prove the genuineness of our faith and love! We can prove them only when we are willing to respond with loving gratitude:

"Take my life, and let it be consecrated, Lord, to Thee;

Take my moments and my days, let them flow in ceaseless praise.

Take my love; my Lord, I pour at Thy feet its treasure-store.

Take myself, and I will be ever, only, all for Thee."

PROGRAM CALENDARS FOR 1954

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Unforgettable Appreciation Of A Sudan Government Official

By F. E. BALDRY, Durham, England, formerly of the Public Works Department, The Sudan

THE POSTING

MAIL day in Fasher in the far west of the Sudan was a day to look forward to, and the writer, in April 1948, who was then the District Engineer of the P.W.D. in Darfur Province, waited eagerly for the arrival of the white-attired murasla (messenger) with mail from the post office.

There came a knock on the door and the murasla appeared and placed the mail before me. I quickly glanced at the pile—half a dozen official letters, several private ones from home, and finally one in a Sudan Government envelope addressed to me privately. To S. G. servants these privately addressed letters had special portent.

I slit open the envelope and anxiously scanned the contents. Malakal! I was transferred to Malakal! What a posting—to go south for the first time in years of Sudan service. There had been rumors of a move for me, but having had eight years in Darfur, with a chance to retire in 1950, the prospect of a move with all our kit to a station hundreds of miles away was most unwelcome.

My wife and I had hoped to remain in our Darfur home until we finally left the Sudan, but it was not to be. Malakal, said the letter, and we were to go there the following October. We spent the next few months wondering why we were to be sent to a Southern station at that stage of our service; wondering whether we would be laid low with one of the dreaded illnesses of the south, malaria or dysentery, neither of which we had had. We had passed through Malakal on our way to Kenya on war-time leave and our impressions were not too favorable.

MALAKAL

Much could be said of our journey from Fasher in the far west of the Sudan to Malakal in the south: of the three-days'-nightmare lorry trip with all our baggage from Fasher to El Obeid, the rail head; of dearly-prized household effects swinging from side to side in the back of a lorry as the driver charged up the numerous sand

This glowing tribute to the work of our Sudan missions was written February 18, 1953, from Malakal, The Sudan.

Our Sudan missionaries speak appreciatively of the friendship and kindly services of Mr. Baldry.

—Editor.

dunes; of our stay in El Obeid, then in Kosti waiting for the post boat; then, our trip south. However, we arrived in Malakal with little breakage of our effects en route. Almost at once Mr. Corfield, the Governor, asked me if I would accept the presidency of the Malakal United Church from Mr. Donald who was to be transferred. I agreed, knowing nothing of the Church or its working.

Unpacking proceeded apace, but for a rest, about the fifth day in Malakal my wife and I went walking along the river. We met two, Matt and Ruby Gilliland, who were to prove to be dearly loved friends. Our interests were mutual; services in the church week by week brought us close together, and we were soon meeting other mission workers who came into Malakal from time to time and stayed with Ruby and Matt.

We found that the hand of the Lord had sent us to the South. We had, as Church members in England for many years, heard of missionary work, but we had never seen it first hand, nor fellowshiped with its workers. We heard of Nasir, Akobo, Wangel, Doleib Hill, and soon found a growing interest in the Lord's work.

We watched the new mission residence grow into a reality, saw the Gillilands move into it. The mission workers became our firm friends. We heard of the need for a bookshop, and I was able to offer my service in trying to get it built for them. It now serves the mission as offices, meeting room and bookshop. It was a joy to be connected with it and other small services I could do.

We saw, regretfully, the Gillilands depart. We saw Lowrie and Margaret Anderson come into the Mission House and found in them most wonderful friends. Their work in the Malakal Church caused us to wonder whether there is any other Church with such a variety of services every Sunday—Nuers, Shilluks, English, Moru, Dinka and Arab-speaking people, all with own time for worship, proving to all that the Lord is still to be found in Upper Nile Province. We have seen Lowrie visiting native groups on weekdays, helping the native Christians to form their own Church groups, helping, as Matt had done to supply outside stations with goods sorely needed. We have admired the service rendered by Ruby, and

MISSIONARY HORIZONS

now Margaret, in running the mission house, coping with unexpected influx of guests in a place where foodstuffs are not always easy to procure.

I assure my readers that the American Mission has a definite place in Malakal; its service is vital in bringing the good news of the Risen Christ. Pray for your workers daily in this outpost of Christianity lying betwixt the Moslem North and the pagan or semi-Christian South.

THE OUTPOSTS

Our fellowship grew with your members in the outposts. My work as District Engineer of the PWD has taken us by steamer or road to all parts of the province. Throughout our four years we saw all the efforts made in His name in the outside mission stations. The PWD diesel barge, the *Agwei*, which is under my control is humorously described in the Mission as the *Mayflower II*. With it we have been able to transport many missionaries and many stores from place to place. We have seen the work and shared in it in some small way—and it is hard, uphill work. Yet, one cannot pass by steamer or by road the many native villages or tribal cattle camps without feeling there are souls to be won for Christ. Many souls that live in dread and darkness and tribal superstition, yet eager souls, calling for eager workers. It was our joy to meet many such at their stations. En route to Gambella by river, we called on Don and Lida McClure and Joan Yilek where we heard of the start of the Anuak work. At their pretty site Don was treating the many who were ill as he taught the Bible.

We will never forget our many visits to Nasir—the work done at the clinic by Dr. Mary Smith and Jean Maxwell for sick Nuer patients; Eleanor Vandervort and her zeal for Christ; Marian Farquhar and her cheerfulness and joy in the Girls' School; Miss Huffman and her evangelistic work; the Mac Roys and their school; the Jordans and their work to teach the Nuers simple agriculture; the Nuer services and their accompaniment by a Nuer xylophonist.

Between Nasir and the Sobat mouth stands Abwong, your Dinka station, where Uncle Ron and Auntie Lena Trudinger have labored for several years. As they retire, pray for the Rasmussens as they learn the Dinka tongue and carry on the good work.

A recent morning at your oldest station, Doleib Hill, showed us a wonderful spirit in the boys and girls gathered for lessons. Dottie Rankin and Helen Tetley are work-

ing wonders with Shilluk girls; Mary Ewing is doing wonderful work in the clinic; the Wilsons, recently arrived, appear set to spread the Word far and wide when they master the language.

On the Sobat near its mouth, stands Obel, the mission teacher-training school. Here the Webbs and the Adairs (Junior) work with future teachers. Work with the Nuers is also carried on at Wanglel on the River Zeraf. To see Dr. Adair (Senior) supervising the building of the station and Mrs. Adair shepherding her flock was wonderful, and made me feel very humble. Since their retirement, the Gordons and McLaughlins carry on the station, the former in the hospital, the latter in the school and church. The latter, erected in memory of the Reverend Bertram of the CMS, who died while setting up the station several years ago, is a landmark in the district with its conical grass roof and cross perched on its pinnacle.

Many miles from Wanglel is Akobo where Lillian Huiskens and the Arnolds and Swartzes, the Hoekstras, the Crandalls and Wilma Kats labor with the Nuers and Anuaks in that district.

A new station is being opened by Dr. Roode at Pibor. This is the only one of your stations I have been unable to see. We have seen Ler, away in the west of the province, which the American Mission hopes to take over from the CMS, done to date by Canon Ewel and Dr. West among the Western Nuer people.

I must mention the Thompsons now doing Arabic study in Khartoum, who have greatly helped boys at Obel; Phyllis Rogers, doing your accounts in Malakal and acting as our church organist. I have left Atar to the last, vitally important as the boys there are the best educated of Upper Nile Province. Our friends, the Andersons (Senior) did fine work there and now their son Bill and his wife Lois carry on the work with enthusiasm.

Truly a fine body of workers, in the midst of many difficulties, doing the Lord's work in this land. Life on the stations is well organized. A happy spirit abounds; may it long continue.

AND NOW—"FAREWELL"

There comes a time in the service of all Sudan Government officials to lay aside the cares of office and take up new spheres of labor. After twenty-six years in the Sudan we are to leave for home in a week or two. How we are going to miss our mission friends! We thank God that He led us to the Southern Sudan to show us the work

done in His name. It is a joy to tell you folk in America that the workers sent to this field are in the forefront of the battle to win souls to the Lord.

Moslem pressure increases. When the British officials depart and control is in the hands of the Moslems what is to be the result? Your missionaries face new challenges and difficulties in the days ahead in the Sudan field.

It is said that the onlooker sees most of the game and I'm sure my friends in the mission will excuse a few general observations from an onlooker like myself. To me the great thing needed in the South Sudan is a Church that can stand up for itself, strong in numbers and faith, strong in native leaders ready to lead the infant Church when the white folk leave or their influence is lessened. New buildings, new schools, new dispensaries will not prevail unless the native Church itself is strong enough to stand on its feet against the non-Christian religions. There are many wonderful native Christian people, but how few in tota, and how few native women Christian leaders.

I believe the imperative need is for an all-out drive to raise the Church to strength, numerically and spiritually. Leaders must be trained. Although it is wonderful work to give these African boys and girls education, but unless most of them turn to the Lord, the effort, so far as evangelizing, has been largely wasted. The time for this work will not remain forever. Only yesterday we celebrated the signing of the treaty giving the Sudanese self government. Although this is as it should be who knows what reaction on missionary work it will produce. We pray that the spirit of tolerance will prevail. I feel that the Church

here must mature quickly even if it suffers severe growing pains in the process. Next week our mission friends gather for their "association" and my wife and I are proud to be invited to join them in their first devotional meetings before we leave for the far south of the Sudan for a short tour of the mission stations prior to leaving for home.

In a few weeks my wife and I will have left the Sudan and our friends here and will likely never return to this land which has been our home for many years, which in many ways we have learned to love. As our new life unfolds in England we will never forget the dear friends in the American Mission, nor the work they are doing, nor the native Christians. We thank our mission friends for their fellowship, that we worshipped with them and served the Lord together.

We feel that our departure coincides with a turning point in their labors. I ask the prayers of my readers be joined to ours that the Lord will watch over them and protect them; that He will look kindly on their labors and bless all that they do in His name; that by His grace and through the ministrations of His servants the Province will come to know Him as the Christ. May He bless and strengthen the Sudanese Christians and enable them to meet the new situation with courage, and to find in it new challenges to be accepted and turned to His account.

And now to our dear friends in Malakal, in Obel, Doleib Hill, Abwong, Nasir, Pokwo, Akobo, Pibor, Atar and Wanglel, farewell. May the Lord watch between us while we are absent one from the other. From the depths of our hearts we thank Him for the memory of you all.

Program Suggestions

Our study this month calls for an open-minded Christian discussion (not for a fruitless heated argument) about our attitudes toward the "race question." Introduce it with the material for Topic I, "All God's Chillun'" pp. 70-72.

The two topics on our American Negro mission work with their many sub-heads are planned to give a picture of our mission stations as they are today under the topic, "Lord, I Want to Be a Christian," and to inform us about the splendid Christian personalities that do honor to America because of our missions, under the topic, "Climbing Jacob's Ladder."

On a map of the U.S.A. mark locations of all our stations among the Negroes. (See

Prayer Cycle map, which is also reprinted on the back cover of the July-August *Women's Missionary Magazine*. Then "dig in" for a real mission study by careful preparation made from articles in this issue of *Missionary Horizons* and from supplementary material suggested in Lit. Dept., p. 125. Do not forget that the Negro poems and Spirituals give us an insight into the minds and hearts of Christian Negroes. Sing the Spirituals, or have pianist play a few measures of the music preceding each.

One set of colored slides, entitled "Negro Missions" is available from Audio-Visual Aids, Publication Building, 209 Ninth St., Pittsburgh 22, Pa. \$1.00 rental plus 25¢ for postage.

MISSIONARY HORIZONS

My Most Unforgettable Character

By MARGUERITE M. McCLELLAN, Khartoum North, The Sudan

LILY

WHEN I considered whom I might write about as my most unforgettable character, Lily was the first of whom I thought. I believe it was because her qualities of initiative, resourcefulness, energy and constant cheerfulness are rare in the North Sudan; they are qualities which are not admired, indeed they are often frowned upon. A woman is not expected to move with vigor; it is not thought proper for her to ride a bicycle or drive a car; it is not within her realm to negotiate with men concerning work that needs to be done. As a member of the weak sex it is not uncommon for her to let grief and trouble overwhelm her, to go about with a sad countenance whenever anything happens to disturb her peace of mind or body; it even seems to be considered praiseworthy for her to neglect her duties toward her family or school and even to ruin her health mourning over the death of a loved one.

Lily is the senior teacher in one of our village schools, and she shoulders the responsibility of all details connected with the care of the property as well as with the conduct of the school. The ordinary teacher reports to the missionary when the roof leaks or the gate to the compound won't close, or the water faucet won't shut off, and sheds all further responsibility. But not Lily. She and her pupils do what they can to make things right, and call in some neighbor to attend to that which is beyond their ability. Lily personally sees that necessary repairs are done, that the water is drained from low places

Miss McClellan's birthplace was Osborne, Mississippi, but for most of her life she has claimed Olathe, Kansas, as her home. She is a graduate of Olathe High School, and received her B.A. degree at Sterling College. After five years of teaching in grade and high school, came the appointment to missionary work in the Sudan in 1926. To think of the Girls' Boarding School at Khartoum North today is to think of Marguerite McClellan. Since 1929 she has been supported by Wheeling Presbyterial.

after heavy rains, that the faucet is kept in working order. The compound is always clean and neat, and a well-kept flower bed and big trees make it a little oasis in an unattractive mud village. It is largely due to Lily's example that the teachers of the other village schools also have begun to consider it their task to keep their building and walls in repair, calling in workmen from the neighborhood, agreeing on a price, overseeing the job, and incidentally helping the neighbors to feel a greater sense of pride in "their" school.

Boundless energy is an outstanding characteristic of Lily. Lily teaches the beginning class, leaving the smaller groups of more advanced pupils to the younger members of the staff. She is zealous for pupils to a fault, crowding as many as possible into her class. One day when I asked her how many were in her room she hesitated, then replied, "I am afraid to tell you, for you will say it is too many; but I can't bear to turn them away." A visit revealed 87 little ones seated on the floor—there are no desks in our village schools—half facing one blackboard while the other half, facing the other direction, were learning the fundamentals of reading from their enthusiastic teacher. Not only does Lily take care of this appalling number of little ones, giving thought to their growth physically, mentally and spiritually, but she also meets all their parents, and collects from each of her own class and from the other 100 pupils in the school the monthly tuition of the equivalent of 50 cents a child.

It is not an easy task to meet the parents, nor to extract from all of them the fees. There are complaints against the school, especially when money is involved; there are those who bring their quarrels with their neighbors and their neighbors' children for "Sitt Lily" to mediate; there

are some who shout and wave their arms and curse and threaten. An occasional one complains of the religious teaching. One such entered one morning when the whole school was gathered in the yard for daily devotions with psalm singing, Bible verses, and Bible stories. In a strident voice the visitor asked what the children were supposed to be learning, the three R's or religion? He was told that the subjects in which he was interested were taught, but that the Bible was also taught, for the teachers wished to share the most valuable things they knew with their children. The intruder went out waving his stick and calling on parents to remove their sons and daughter from the school. Some followed his advice, but brought their offspring back later when they learned that the fanatic was not such a good friend as he claimed to be. At such times Lily and her colleagues are not always without fear, but they trust in the Lord and He sustains them.

Last spring there was a program staged in the school yard which delighted the parents. It was carefully planned, and well presented to a crowd of over 200 who paid to enter, and quite as many more who watched over the mud wall. At one time I actually counted 210 heads visible over the wall. It was a tribute to the work of the teachers and pupils and to their influence in the community that there were frequent intervals when not a sound could be heard from spectators either inside or outside the compound, so great was the interest in what was being presented. It was a special tribute to Lily that they listened quietly and respectfully to her report.

Last summer's daily vacation Bible school attracted 100 children in Lily's school, none of whom came from Christian families. Two years before no regular D.V.B.S. was planned for that village, but Lily, desiring that her older girls should have some special Bible lessons, went out each day on her bicycle and carried on alone.

When Lily first volunteered to teach in the village schools we appreciated her offer deeply for we did not then have a car in which to deliver the teachers to their places of work, and a position in a village school was most unpopular, especially with the families of our girls. But we felt that it would not be wise to send Lily for she has a disfigurement due to the removal of a jaw bone when she was a child, and we feared that might be a handicap to her, or that people might be unkind. But our need was great and we knew Lily was capable, so we sent her out in spite of our concern. Soon Lily's happy animated expression together with her unselfishness and her cheerfulness and enthusiasm won her a place in the hearts of her people that few could fill. Now she wishes to open a school in an untouched village. When she first mentioned her desire I reminded her that her brothers had refused to let her learn to drive the station wagon when we had asked who would be willing to become our chauffeur, and that she would have to learn if she went to the rather distant village of her choice. She replied that with a little diplomacy she would get around their objections somehow.

A faithful worker in the church, Lily's special responsibility is the class of men beggars which meets in the yard after service each Sabbath morning. She asked to take the class on the death of her father, who had been the teacher for many years. It is her capable hands which cut out most of the garments which these poor people are given at Christmas time, and it is under her management that the big Christmas party for the poor is organized. She helps other needy folk as well, contributing toward the support of children whose parents cannot do much for them. She was the first individual to hand in a sum of money to be put aside for use in the Children's Home which we hope to open in Khartoum North.

(Continued on Page 123)

Miss Saneya Shafik

By ALBERTA A. TEDFORD, R.N., Tanta Hospital, Tanta, Egypt



Saneya Shafik

"Where did you learn to speak Arabic? You speak just like an Egyptian." "I've spoken Arabic all of my life for I am an Egyptian," is the reply given by Miss Saneya Shafik. "But, you don't look like an Egyptian," say the many patients.

Miss Saneya Shafik comes from a family who for many generations have belonged to the Evangelical Church in Egypt. On her father's side there was his uncle who was pastor in one of our churches many years ago. At present her mother's brother is pastor of a church in a village near Assiut.

Dr. Finley, formerly of our Assiut hospital, took an early interest in Miss Shafik. After two years in the village school, Dr. Finley made it possible for her to attend our Girls' School, P. M. I., in Assiut where she finished her secondary education. Although Dr. Finley was not here to see Miss Shafik finish he left some money to help with her education and then his son, Rev. Leander Finley, of our Sudan Mission, made it possible for her to finish her secondary schooling. Miss Shafik was one of six girls whom Dr. Finley was helping to put through school at the same time. It was while Miss Shafik was visiting in the Finley home during summer vacations early in her childhood that she became interested in nursing. She said that the uniform which the nurses wore in the hospital was the first attraction.

As so many of the nurses in Egypt, Miss Shafik met with opposition when she expressed her desire to become a nurse. But the saying held

true in her case: "where there is a will there is a way." After finishing three years of nurse's training in our Assiut hospital Miss Shafik continued there for two years teaching anatomy to the new students and giving care to the patients.

Miss Shafik came to our Tanta Hospital in August 1946. At that time we were in great need of staff for the operating room and Miss Shafik was willing to help where she was needed. The first months were hard as usual when one starts working in a new field, but it wasn't long before Miss Shafik became very efficient and skillful in operating room.

For the last several years Miss Shafik has been interested in going to America for additional study. A number of hospitals were contacted but none seem to have programs for foreign students. Last fall we became acquainted with Miss Ethel J. Odegard, Executive Secretary, State Board of Nurses Examiners, Washington, D. C., who is in Egypt with the Fulbright program. Miss Shafik's problem seemed almost solved. Miss Odegard told us of the program which is going on in Washington, D. C., for foreign students whereby they may make up any deficiencies in curriculum and then sit for the State Board Examinations thereby becoming Registered Nurses. So it has been through Miss Odegard's helpful suggestions that Miss Shafik has been accepted to this foreign student program and to the Garfield Memorial Hospital, Washington, D. C. where she will be working and studying when she arrives in America.

Friends here in Egypt have made possible the journey to America and her return. We would wish that Miss Shafik might become acquainted with all of our friends in America. We hope that she will have the opportunity to meet a good many of you and to tell you of her home country.

Worship Services at the

God's Word Is To Us . . .

III. A PROBING INSTRUMENT

Bible Reading—Hebrews 4:12

By MRS. WALLACE ROGERS, Los Angeles, California, First Vice President
of the 1954 WGMS Convention



The book of Hebrews warns us not to pause short of the true faith in our Lord Jesus. It urges us to go from the good to the better things in Christ. The earnest words of the author, as expressed in the scripture, should be applied often and personally. "For the Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

The Logos includes the spoken word of prophets and teachers, each guided in what he says by the Holy Spirit, and we, "with ears that hear" attuned by the same add to this the great Book, expressing the will of God, unveiling His mind, speaking for the Eternal, edited by His Spirit—and our hearts acclaim with the Psalmist, "My heart standeth in awe of Thy Word."

But it is more than these, it is a "Living Word," a Person, alive and dealing with personalities. "In the beginning was the Word, and the Word was made flesh and dwelt among us."

God's truth that is impressed on our memories and consciences by His Holy Spirit is the expression of the mind and will of a "Living God" therefore it, too, is quick and active, a living power. It is the standard and norm by which life with its actions and faith are to be tested. It is the law by which we are judged. It is the judge that investigates, evaluates, and sentences.

In this verse the task of the Word is primarily one of dissection. It is like a two-edged sword, making penetration easier, keenness of discrimination greater, division more minute. Christianity means a

life that is willing to expose its whole existence to this cutting edge, this trenchant judgment, this drastic action. Even as the surgeon's scalpel divides the joint and marrow, so the Great Physician invades the whole area of a personality to separate, divide and disentangle the inmost recesses of soul and spirit.

The Sword of the Spirit, which is the Word of God, inflicts deadly wounds but only to heal. As it probes for secret sins which we have not yet yielded or for ones that have insidiously crept into our lives of which we are unaware, and they are brought forth into the relentless light they are killed by conviction and conversions, and so the wounds of sin are healed.

Our minds and souls are penetrated. Not even our thoughts, desires, or motives can be hidden from its search—all lie open and exposed. No man can escape its probing; for it deals especially with the heart and its intent. God's Word warns against an "erring, a hardened, or unbelieving heart," but assures that the heart that will yield itself to be searched by His Word will be quickened and cleansed, will be freed from erring and from lack of faith, and will become a living table on which God Himself will write."

"Today, if ye will hear His voice, harden not your hearts."

So let us hear His Word; let us yield to His Word, let us have faith in the power of His Word, for as we deal with the Word, so we deal with God, and so God will deal with us.

*"The Lord is ever merciful,
And unto anger slow;
His loving kindness and His grace
In rich abundance flow.*

*Today, today, if ye will hear His voice,
Harden not your heart, harden not your heart;*

*Today, today, if ye will hear His voice,
Today, if ye will hear His voice,
Harden not your heart."*

See September "Missionary Horizons" for WGMS Worship Services I and II, and back-cover picture of the flannelgraph symbols.



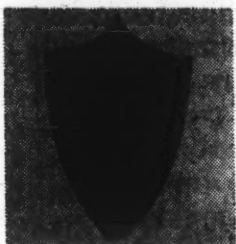
e WGMS Convention

God's Word Is To Us . . .

IV. A DEFENSIVE WEAPON

Bible Reading—Ephesians 6:16

By MRS. B. T. RIDGEWAY, Miller's Ferry, Alabama



Have you ever pictured in your minds, "Life as a game being played by each individual"? Well, if not, I want you to do so tonight. In the game of life the stakes are very high—for Satan is determined to get the mastery over Man's Soul." Satan at the outset tries to move every symbol of righteousness such as Bible reading, prayer and church attendance.

"For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of darkness of this world." (Ephesians 6-12)

Victory is won not of our skill or our cleverness, but because we trust solely in God's Words. Like the Apostle Paul we must say "In the Cross of Christ I Glory."

Above all we will need the "Defensive Shield of Faith in God's Word." For some things come in life that are so like piercing fiery darts such as troubles, illness, criticism, misfortunes and enemies, that the only way we can stand we are wearing the shield of faith as our defense.

Those who have led the devotional services before me have shown you how God's word is to us:

- I. A Devouring Flame.
- II. A Crushing Hammer.
- III. A Probing Instrument.

And tonight "God's Word is to us "A Defensive Weapon," the Shield of Faith.

Abraham wore the shield of Faith in God's Word when he offered up his son Isaac. Daniel entered the Lion's Den wearing this shield. Paul wore this shield throughout his life. There are many, many characters that could be named but time will not permit me.

The outcome will depend upon you and me, just how we meet and fight life's bat-

les from day to day. But let us keep in mind that through Christ we may all be victorious.

So let us take new courage putting on the shield of faith in God's Word and having our feet shod with the gospel of peace. We will all move forward from this convention, carrying the word of God wherever we go.

"Spirit of life, and light and love.

Thy heavenly influence give.

Quicken our souls, our guilt remove,

That we in Christ may live.

His love within us shed abroad,

Life's ever-springing well,

'Tis God in us and we in God,

In love eternal dwell."

Closing Song: "Have Thine Own Way."

"Have Thine own way, Lord!

Have Thine own way!

Thou art the Potter;

I am the clay.

Mould me and make me

After Thy will,

While I am waiting,

Yielded and still.

"Have Thine own way, Lord!

Have Thine own way!

Wounded and weary,

Help me, I pray!

Power—all power—

Surely is Thine!

Touch me and heal me,

Saviour divine!

"Have Thine own way, Lord!

Have Thine own way!

Hold o'er my being

Absolute sway!

Fill with Thy Spirit

Till all shall see

Christ only, always,

Living in me!"

Editorials

MISSIONARY HORIZONS

Have you wondered who submitted the name that this Magazine now bears? The honor goes to Mrs. M. Earle Collins, President of the WGMS Convention which met at Monmouth, Illinois, in 1947. We thank her, and thank all who submitted names!

Mrs. Collins, by request, has sent the following letter to tell why *Missionary Horizons* appealed to her as being the best name to express what the Magazine aspires to be and to do in the Christian missionary work committed unto us. As you read her letter will you offer a prayer that *Missionary Horizons* may be worthy of its glorious heritage from the past, and adequate for the great and promising unrevealed horizons ahead. Please continue to pray daily for all who write for it and are concerned with its production and circulation.



"Go ye, therefore, and teach all nations." This command, given by our Lord, must have startled His disciples. They were humble followers of His and were rather provincial in their thinking. "Go, teach all nations," opened new horizons for those first missionaries of the Church, and they "turned the world up-side-down" in their zeal, for carrying out Christ's command. Thus, has the whole Church of Jesus Christ moved forward because its founder was a man of vision.

The history of our United Presbyterian Church indicates that, as a denomination, we have grasped the opportunity to "tell heathen nations, far and near," as our horizons have been lifted by the vision of our denominational leaders.

In the year, 1863, when slavery was abolished in the United States, the United Presbyterian Church was quick to see the need for mission work, among the "Freedmen," and work among the Negroes was started in many areas of the Southland.

The year 1890 saw our Church moving forward in the enlarging of the spiritual vision of the American Indian, although the Indian's physical horizons had grown smaller and smaller.

Youth work, in our denomination, has been outstanding, as our vision lengthened, and we saw a need for Sabbath Schools, Young People's, Junior Missionary Societies, Girls' Circles and Youth Clubs.

Our foreign mission work in Egypt, Pakistan-India, Sudan and Ethiopia has been unequalled in comparison with the size of our denomination.

For many years *The Women's Missionary Magazine* has been the means of bringing us news of these broadening and changing horizons, news which has challenged the whole Church to greater missionary endeavor.

I am pleased that the WGMS has seen fit to select, as the new name for the missionary magazine, *Missionary Horizons*. To me, the name has a challenging connotation. It means, "limits of our missionary vision." As we continue to work for the establishing of Christ's Kingdom, here on earth, I feel sure that *Missionary Horizons* will be the means of extending the limits of the missionary vision of our whole denomination, and will keep us informed of the progress of the Good Tidings of a Changeless Christ in a constantly changing world.

Mrs. M. Earle Collins

MISSIONARY HORIZONS

OCTOBER OFFERS MUCH OPPORTUNITY FOR MISSIONARY EMPHASIS

The whole month places MISSIONS in the forefront of the active life of the Church.

October 4—World Wide Communion. An invitation to "fellowship with our Living Lord and with Christian believers around the world."

October 5-8—Sixth National Assembly of United Church Women at Atlantic City.

October 11 through November 8—Thank Offering Ingathering period of the WGMS.

October 18—Twenty-third continent-wide annual observance of Men and Missions Sunday.

October 18—Church Periodicals Day. This Magazine joins the other adult publications in our denomination in asking that pastors give a special pulpit appeal toward the objective of every U.P. home having and reading *The United Presbyterian*, *The Christian Union Herald* and *Missionary Horizons*. In fact, the whole month has been designated by the *Associated Church Press*, of which *Missionary Horizons* is a member, as Protestant Press Month.

With our changed, less-restrictive name, we anticipate a much-enlarged readership and confidently dare to hope that we shall have an increase of 1,000 new subscriptions by Christmas. Emphasis from the pulpit, emphasis in Presbyterian and missionary groups (for October is also the month of autumn Presbyterian meetings) should bring in an average of at least two *new* subscriptions from each congregation, as well as renewals of subscriptions that expire in September, which would easily give a net gain of the 1,000 hoped for.

Will you work toward this goal? Write for sample copies to give non-subscribing friends as you tell them personally of your own enjoyment of the Magazine!

We shall be glad to supply pastors, who write for them, free sample-copy bundles for distribution on Church Periodicals Day to non-subscribing members of your congregation. Ask for free subscription blanks also, for listing many subscribers on one sheet. Suggest the giving of subscriptions for Christmas gifts! Let's make *Missionary Horizons* a family missionary magazine!

SUBSCRIPTION ORDER BLANK

To Mrs. Ralph H. Arnold, 510 S. Trenton, Pittsburgh 21, Pa.

I enclose for which please send *Missionary Horizons* to the following, at \$1.50 per subscription:

Name

Address

Subscription to begin with issue. It is New Renewal

Name

Address

Subscription to begin with issue. It is New Renewal

Signed

Address

NOTICE !

Letters mailed to the Presbyterial Recording Secretaries in September will serve as reminders that it is time to fill in the traditional white blank used in requesting delegate credentials for the WGMS Convention which convenes in Nampa, Idaho, in June 1954.

Promptness places your Presbyterial on the Honor Roll. The secretary's name and the date the delegate names are received will be published in *Missionary Horizons* if received by January 1. It helps the Convention president, the Convention secretary and the Local Committee when this request for promptness is respected.

There are fifty-one Presbyterials. Let's make it a *perfect score for Fifty Four!*

Convention Secretary
Mrs. Grant B. Gibson,

CAMP FAIRFIELD

Mrs. John H. Wylie, Director of the unique-in-our-denomination "Women's Week at Camp Fairfield," has released the following impressions of an enthusiastic 1953 attender from Cuyahoga Falls, Ohio:

Dear Mrs. Wylie:

I am very glad I went to Camp Fairfield. It was a lovely experience. I do appreciate the fact that the leaders put a lot of work and thought into the program and I'm sure you should be greatly pleased with the response. Thank you—from me—for a nice week.

One of the things that impresses the visitor to Camp Fairfield is its lovely location. The trees are so close; the mountains, in their ever-changing colors are in the distance; and above all the beautiful expanse of sky. Truly a lovely setting in which to plan and study and think and to rest one's eyes and heart.

Another source of inspiration were the women who attended the "Women's Week" sessions. They came from different walks of life—business women and housewives from rural churches, small town and city churches, leaders and listeners—but home and church backgrounds seemed to blend and all in the friendly atmosphere of the camp, were soon seeking "best methods" for the tasks of the women of the Church.

The children seemed very happy and contented with the program planned for them and everyone enjoyed the excursions, the fun times and the fellowship the program offered for all.

"Service to Christ" was an ever-present challenge. The missionaries, the teachers, and leaders helped us catch this vision of service. The morning devotions, Bible hour, vespers, and at many other times our hearts were lifted to Him.

We came home with a great store of information and pleasant memories, but also with new desire to serve well in our home church and to help the world to know the love of Christ, the Saviour.

Helen J. Jackson

Mrs. Duncan C. Henry has come home from her missionary service in Ethiopia and is at present with her daughter in Iowa. She plans to be in the Pittsburgh vicinity in the latter part of October, and may be contacted through Mrs. Walter Comin, 2130 McNary Blvd., Pittsburgh 21, Pa.

Note that the boxed headings on WGMS Department pages are brief quotations from popular Negro Spirituals.

MISSIONARY HORIZONS IN CORNERSTONE

Perfect late-summer weather, a congenial audience and a worthy reason for assembling, combined to make September 9, 1953, a memorable day in United Presbyterian history. The occasion was the laying of the cornerstone of the new building of the enlarged Pittsburgh-Xenia Theological Seminary.

From this Seminary, which will be ready for use a year hence, will come many of our future ministers, directors of religious education and missionaries. All mission-minded groups and societies should be interested in the graduate training of our young people for Christian work.

The colorful academic procession was followed by a well-planned, impressive service of praise and worship. (A full account of the proceedings may be read in *The United Presbyterian* of September 14.)

A high moment of interest came when Vice President James T. Vorhis announced the contents placed in the cornerstone: The Bible; The Confessional Statement and the Book of Government and Worship; The Constitution and By-Laws of the Seminary; The Minutes of the 92nd General Assembly which authorized the Million-Dollar Seminary Relocation Campaign; Catalogue of the Seminary 1952-53; Vol. 66, No. 11, July-August issue of *The Women's Missionary Magazine* and Vol. 67, No. 1, September issue of *Missionary Horizons*; several copies of *The Christian Union Herald* and *The United Presbyterian* which contained articles relative to the relocation of the Seminary; a perfume juglet from the period of the prophets Isaiah and Jeremiah which had been excavated in Palestine by Dr. James L. Kelso; This Is Your Seminary; Ground Breaking Ceremony Program; Cornerstone Laying Program; The Cornerstone Laying Address by Dr. Samuel C. Weir, Moderator of General Assembly; 1952-53 annual Financial Report of the Treasurer of the Seminary; Budget of the Seminary 1953-54; Relocation Literature; The Sun Telegraph; The Pittsburgh Press; The Pittsburgh Post-Gazette.

Dr. Weir, in his Cornerstone Laying address called attention to the vital importance for all Christians to remember that when we say or write the year, 1953, we are paying a tribute to Christianity for it means "in the year of our Lord 1953." He made three observations:

1. *Civilization turned a corner 1953 years ago (approximately) and Jesus Christ became the cornerstone of our civilization.*
2. *The Church turned a corner 1953 years ago (approximately) and became the Christian Church with Jesus Christ as its cornerstone.*
3. *Education turned a corner 1953 years ago (approximately) and for the followers of Christ became Christian education with Jesus Christ as its chief cornerstone.*

This fitting poem concluded his message:

"O living Christ, chief Cornerstone
Of God's great temple Thou:
As here with joy this stone we lay,
Vouchsafe Thy presence now!

"May benedictions here attend
The teaching of Thy word,
And Christ, with love's persuasive
power,
Here make His message heard.

"These walls for Thine own sake, O
Lord,
Be pleased to bless, we pray;
In grateful service would we now
Their strong foundation lay.

"To God the Father, God the Son,
And Spirit we adore;
All praise and honor, glory, power,
Be now and evermore!"

—Cunningham

"Father Forgive Them"

By MRS. GRACE K. CAMPBELL, St. Petersburg, Florida

THIS is a story that came to me from Miss Pearl Mason. She had been a missionary to China, and had stayed after the war started, until the Japanese were almost upon her village. She made her escape at the last minute with only the clothes she wore, and a night gown that she crushed into her purse.

She was told that a salt truck would pick her up at a certain place. She went there to await its arrival.

When it came, the driver went into the building, and she went out and scrambled up into the back of the truck, in the salt. As she was digging into the salt to make a place in which to hide, a voice said, "Hey! What are you doing?"

Miss Mason said, "My! that sounds like an American."

The voice answered that he was an American, a reporter on the *New York Herald Tribune*.

As they jogged along over that terrible Chinese road, the reporter told Miss Mason that he also had stayed in China, until he was forced to flee, just ahead of the Japanese.

He said, "I have just come from an interview with the most wonderful woman in the world."

Miss Mason said, "Indeed, who was it?"

He replied, "Madame Chiang Kai-shek."

He told Miss Mason that he felt he just must have an interview with her before he left China, and the Madame had graciously consented.

He arrived at her home and was ushered into a room that in this country would be called a den. There were easy chairs, a couple of tables

and some lamps. As he sat there he noticed in one corner of the room, a machine gun, all assembled and set up. At first he thought it was Chinese, placed there for protection. But as he looked more closely, he saw that it was Japanese. Just at that time Madame Chiang came in and he thought no more about it.

He said that when Madame Chiang enters a room she completely dominates it. She is very small of stature, but there is such a spiritual quality about her that you are conscious of nothing else.

The interview was drawing to a close when Madame Chiang said, "Did you notice the machine gun in the corner?"

He answered, "Yes—it's Japanese."

"Yes—it's Japanese. I had it placed there, for always I must keep before me the suffering of my people. I must never for one minute forget their anguish and travail. But, did you notice that picture?"

He turned his head, and there was a large picture of Hoffman's "Christ in Gethsemane."

She continued, "I also must have that picture where I can see it every day. As I look at that picture I can hear my Master say, 'Father, if it is possible, let this cup pass from me.' Again I hear Him whisper, 'Not my will, but Thine be done.' Again, as I look at it, He says, 'Father, forgive them, for they know not what they do.' Yes, I must have that machine gun, for I must remember the suffering of my people—but I also must keep that picture before me, for I must know that as a Christian I cannot, I must not hate the Japanese."

The reporter concluded, "Do you see why I said that Madame Chiang is the most wonderful woman in the world?"

Mrs. Campbell related this story in the class on "That the World May Know" at the 1953 Winona Summer School of Missions. Mrs. Campbell is the secretary of Missionary Education at the Pasadena Community Church of St. Petersburg, is Migrant Chairman of the St. Petersburg Council of Church Women, and Assistant Registrar of the Florida Chain of Missionary Assemblies.

NEWS FROM AFAR

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

TO MAKE HIS FACE SHINE

"Don't you think my face looks very much better?" and with the question the eager face of little Abdel Azeez looked up into the face of his nurse.

Less than an hour before, he had returned to the children's ward from the operating room. His face was so swathed in bandages, that little could be seen except the bright questioning eyes. But it would have taken a harder heart than hers, to deny the improvement on the boy's appearance. Besides hadn't she comforted him as he faced the ordeal of plastic surgery, with the promise that it would make him look ever so much better?

Several months before, Abdel Azeez was brought to Tanta hospital by his father. His condition was indeed serious. Disease had attacked the jaw bone and almost nothing was left of it. This loss had twisted the boy's face until he looked very much like the old time ads for Dent's Toothache Gum. Worse than that, the infection in his jaw had affected the whole body and fear for the child's life had driven the family to seek surgical help.

Several operations were performed and antibiotics injected to help fight the infection. Little by little the disease was conquered, the general health improved, and the boy was on his way to health. As he began to walk about and take an interest in what went on in the ward, Abdel Azeez found much to do, and much to claim his attention. Although his face was so marred, he never by the least word intimated that he knew or cared about his appearance. Then came his final operation, the surgeon's effort to make good some of the damage to

his looks, and his eager questioning of the nurse revealed to her the longing of his heart that he might look like other boys. Of course she told him that his bandaged face looked much better. In her own heart, faith convinced her that her answer was true.



Abdel Azeez

Abdel Azeez was better now, the doctors were ready to discharge him. His father came to see him and asked that the hospital keep the boy a while longer. He had never asked for any reduction in fees and he was still willing to pay for a longer stay. Had not his boy's life been saved? Was it not worth all it cost and more? But why did he not want to take him home? The family home is in Mecca, the Arabian city to which the Mohammedan world turns five times each day to pray. It is also the great city of pilgrimage and Abdel Azeez'

father is one of those who is responsible for the care of the thousands of pilgrims who throng the city. The season of the pilgrimage was drawing near and duty demanded the father's presence in Mecca. But he thought the heat and the crowds would not be good for his precious son and it seemed better to leave him longer in the care of the hospital.

Like every child who spends a long time in the ward, Abdel Azeez had learned to make himself at home. The daily routine of the ward became the routine of his own life. The little pleasures provided by interested friends assumed large proportions in his mind. The songs and stories taught to the children were his joy and if there was no one else on hand to sing or tell stories, he himself could pinch hit and entertain the newer arrivals.

One day the Bible teacher was talk-

ing about service and Abdel Azeez said he wanted to serve the Lord.

"Well," said the teacher, "what can you do?"

"I can help feed the children who can't feed themselves; I can carry drinks to the ones who must stay in bed; I can help Kamal (the polio cripple) when he is going about in his walker; oh, there are lots of things that I can do!"

And so there are. The little boy who at first needed so very much care himself, is now ready and anxious to help other boys and girls so that they will be well too. Job said many years ago as he enumerated the blessings of God to man, that He gives "Oil to make his face shine." It was not oil that Abdel Azeez needed, but truly the Lord did give to him that which was necessary "To make his face shine."

(Mrs. H. S.) *Susannah Hutchison*

The South Sudan

MRS. A. Mac ROY, Editor, Nasir, Anglo-Egyptian Sudan

PIBOR POST

Pibor—meaning "white water"—the name of a river, the name of a government police post, and lastly the name of the newest mission station to be started by the American Mission in the South Sudan. As I sit in our temporary grass house on the high bank of the Pibor River and look out over this river I think how inappropriate the name is—white water that is brown and muddy. However, this is now the end of the dry season (written in May), the river is low and the water is scarce. Soon the rains will begin and then as the river rises and brings with it an abundance of topsoil from the very center of the vast plains of the South Sudan it will take on a slightly chalky appearance and the name will be more fitting.

For many years our mission has been desirous of starting work among the Murle tribe that occupies all this land in the area of Pibor Post, but

due to lack of finances and the scarcity of missionaries the opening of a station was delayed year after year. When the Reformed Church in America entered into the work here in the South Sudan the time had come when this work could be begun. The J. Robert Swart family of the Reformed Church, and the Roode family of the United Presbyterian Church were appointed to begin the work among the Murle people.

Pibor Post is eighty miles by road south of Akobo Post; but by river the distance is about 120 miles. In the middle of the rainy season one can usually get to Pibor by large river steamer, but last year for the first time in seven years the river was too shallow for the steamers. In fact it was with some difficulty that even dugout canoes could reach Pibor. The Swart family were in U.S.A. on furlough at that time and so the Roodes decided to go to Pibor by small boat in spite of the shallow water.

We packed our household things so that they could come at a later date by truck or if not by truck then by steamer in the following rainy season. Then we packed our camp supplies so that they would fit into two 16-foot boats with barely enough room left for Dr. Roode and myself, our three children—John aged eight years, Philip aged four years, and Janet aged two years—and Gwogo, our Anuak helper. Dr. Roode had built a canvas roof with drop curtains over one of the boats so we could remain dry in case it rained (which it did).

Because our boats were so heavily loaded and only one outboard motor was pushing both boats (tied together) we barely made five miles an hour but that seemed pretty fast compared to times when we came to places where the entire channel of the river was blocked by floating grass and the boats had to be separated and poled through the grass or else taken over to the river's edge and towed along in waist-deep water under the trees. Here the branches had to be cut off trees and sometimes roots dug out so the boats could get through. The roof over the boat became a handicap as we tried to pass under low branches and had to be taken off and then later replaced—it was lovely under the trees in this country where the scenery is drab so much of the time, but I think Dr. Roode was working too hard cutting branches and towing the boat to enjoy it.

It took us five days with four nights of sleeping out to make the trip. Nights we slept in a tent on the river bank and the most dangerous animals we encountered were army ants and they were kept at bay with gammexane—DDT's British relative. Once we heard a lion roar but it was far away so we have no exciting stories to tell.

When we arrived at Pibor we lived in the government house there for a month until our temporary house made of grass tied to a log frame-

work was done. The floors are of loose sand and you can imagine how the children enjoy that. But as I write this our permanent house of stone with a thatched roof is just about finished and we will be comfortable during the rains.

The Murle (pronounced Mur'lee) people have been much friendlier than we ever expected to find them. Like all the South Sudan tribes they are a cattle-raising and cattle-loving people. They raise very little grain but live mostly on meat and milk. They live in large round houses made entirely of grass on a framework of saplings—and these houses resemble tumbled down haystacks. The women dress in skins which they have tanned and the men simply in their own skins. One reason why they welcomed us is because they need a doctor so badly; they came to see the doctor even before we could unpack. Dr. Roode knew a bit of their language when we came for there had been two Murle boys in school at Akobo last year and he studied with them learning their language. Right now he is treating patients under a large tamarind tree but as soon as we move into our permanent house he will use this grass house as a clinic until a better building can be built next dry season.

Here at Pibor in the beginning days we have seen in a wonderful way how the Lord does provide. The Murle people are very satisfied with their own way of life and have no desire to work but laborers have been found—not very energetic ones to be sure, but at least the work was done. Sand was found along the river bank, and stones were obtained from a mountain 10 miles away—a miracle mountain of stone rising out of a vast plain where no stone is found, and the next nearest mountain being 130 miles away. All the lumber and cement had to be hauled in from Akobo by truck but a driver was found to drive our mission truck. A carpenter was hired and four masons came to build our houses. But best of all, a

Murle young man who is in the government training school at Mundri training to be a teacher came to us during his vacation. He became a Christian at Nasir under the influence of Dr. Smith and Dr. Adair—he, David Arani, helped us to study the language, understand his people and smooth our way with his Murle tribal people.

The Lord does provide for every need. Not all has been easy; in fact a lot has been hard work. Picture, if you will, Dr. Roode trying to prove to the skeptical Murle laborers that those large hard boulders at the mountain could be broken with a sledge hammer. He kept saying, "See

how easy it is, all you do is hit the stone again and again" and he broke stone after stone with the sweat pouring off his brow until one Murle was willing to try, then another, and then it became a game and everyone was willing to try.

So much of our time has been occupied with getting our houses built that we are looking forward to the rains when no building can be done and we can learn some more of their language so that we can tell them of their Saviour whose name most of these Murles have never heard. The healing of the sick shall in a wonderful way bring people to Him.

(Mrs. Albert G.) Ruth Roode

Pakistan and India

MRS. JOHN D. HARKNESS, Editor, Sargodha, Pakistan

OUR SCENERY

On a four-hour trip from Lahore to Sialkot I had time to study the scenery and think. The ground in one place was white with salt petre, in other places it was green with wheat, still others were brown and rather bare with the tall marsh grass near a pond. The water of the canals we crossed flowed silently with many swirls made by the bridge. Far off on the horizon were villages with their irregular outlines against the sky and trees small in the distance, but always some large ones outstanding in shape or size could be seen nearer to us. Near a pond a woman drove three ducks which had been dyed a bright pink, freakish yet blending well in the whole setting.

I began to think of our school and decided life is like the scenery. We have the great number of average people who furnish the background for the outstanding. Some of these latter thrill us and catch the eye of all like the giant trees. There are the unpredictable like the little pink ducks, which make their contribution, nevertheless. There are the ones who are weak, whose characters at times resemble the gnarled trees. Yet the

days flow on like the water of the canal with all the great joys and trials blending at last with the smooth water, and the swirl and ripples are lost.

Let us begin with two little boys. One is now in the First Class for the third time (most unusual in our school) and the other is in for the second time. At Christmas they recited the appearance of the angels to the shepherds from memory with confidence. Even though it takes time to get them started in school, things have been gained as a very great treasure for their lives that will never be lost.

I like to watch a little girl who was really too small to be in school last year and so was not promoted. This year she is a leader in her class. She is trustworthy and performs faithfully any task assigned. I usually see her scrubbing out the class parrot cage as I inspect before school in the morning with the same zeal and love that would be used in the most exalted task in the world. I have great hopes for her that she will grow to be a real jewel for Christ.

As we had the Air Raid Precaution Training in the school last Fall

one of the most graceful of jumpers from a low roof was an older girl. She has a keen mind and does good work in her classroom. In the dormitory her tasks are done efficiently and swiftly. She is a joy to see wherever she may be. She gave her life to Christ this year and became a member of the church. My heart thrills with hope for her that she may glorify Christ in a way that will proclaim her one of the larger trees on the landscape.

New things appear year by year. Two Muslim girls ride to school on bicycles from a village several miles out. They are pioneers in this new mode of travel for girls. They are modest and I am sure attract no notice intentionally en route.

One of our Tenth Class girls who finished this year was most capable. The girls do their own work so the older girls direct the others. This girl could organize and get work done by others as efficiently as any teacher. She was conscientious in all she did and did not follow the "gang" in mischief. Yet she was an all round person in every way and was liked by all. We hope after further training she may come back to teach for us. She was one of our sturdy big trees.

Then look at the daughter of a cook. Neither her father nor mother can read. She has been helped some with her education in order to get through. She is inclined to be shy but has ideals. We expect her to be a competent nurse some day. Then she can assist her little brothers and sisters through school.

One of our happiest children is from the far north of the Frontier people. She is not so bright in her school work as some but very well liked by all. She is willing to work, quick in her movements, and life is never dull around her. She has some years yet before she finishes school but if she continues as she is now she will be very worth training.

Time and space forbids me to describe more of our interesting "scen-

ery" in the school but we are very normal in the variety we have of beautiful and homely, smart and dull, good and naughty and everything else. Since we have the only High School for girls in our Mission in Pakistan, from here go the ones for doctors, teachers and nurses for the future. (One this year aspires to be a typist.) Our Normal furnishes practically all the teachers for the first five grades of our mission schools and some for other missions as well. May God continue to bless us and we to serve Him by these who go out of our gate!

Evelyn Cathcart

ADULT EDUCATION WEEK

Last week was our Adult Education Week ending with a meeting on Saturday to which all the women of the district were invited. Fifty-two girls with six of their eight teachers came to learn how to read or to learn how to teach others to learn. They brought their own whole wheat flour and did their own cooking and carrying of water.

The girls slept on the roof of our house except when the rain drove them down to the big front veranda, which was three nights out of six, though we really received little rain. LeRoy Selby was sleeping on this veranda but the invasion was too much for him so he moved inside. Their teachers moved their beds to the back veranda which we thought was already full with a car and trailer, a jeep and the water pots of the girls' drinking water.

Our newest teacher brought fourteen, half of whom she thought had finished the first book. Investigation proved that the pages without pictures had been committed to memory. We were pleased to find that thirteen of the forty-two had read the four Gospels and two the entire New Testament. Others are on the way. LeRoy Selby used audio-visual aids in presenting the way and plan of salvation. Still slides on the life of Christ

(Continued on Page 123)

The North Sudan

MRS. LEANDER FINLEY, Editor, Omdurman, The North Sudan

RELIGIOUS ATTITUDES

It is customary on feast days in the Sudan to have open house for friends and acquaintances. So when Christmas came to El Obeid, some of our friends visited us. In these visits we saw two contrasting attitudes.

One of the first to come was Ahmed, a telegraph clerk. When I first came to El Obeid, I had helped him in English to study for a government examination. I had talked to him about Christianity before, and once he took a gospel to read. But within a day or two he returned it, probably having read only a few pages. As we talked together, our conversation gradually turned to the Christmas story that was illustrated on the living room wall in flannel-graph. He listened courteously to the good news of Christ's birth. Then when I had finished, he told me the Christmas story as found in the Koran.

Did you realize that the Moslems, too, have the story of the birth of Christ? But what a story! It is so degenerate that there is no similarity, except that they recognize Mary as a virgin.

Our conversation then turned to the cross. I tried to show him that Jesus came into the world to save us from our sins and that through His death and resurrection, He broke the power of Satan over those who trust in Him. After hearing this, Ahmed told me that there existed a wide difference between his religion and mine. For according to his book, Christ never died on the cross; and though Mary, Jesus' mother, John and others witnessed His death, what they apparently saw did not take place. No matter what religious or secular history might say, to him the Koran had the final answer.

As there is such a big difference between our religions, I told him that we both needed to seriously examine

each other's religion, lest one of us was striving in vain. Armed did not disagree, but when he left, he was no doubt as sure that his religion was right as I was of mine. To him the Koran had the final answer to everything, and anything that disagreed with his holy book was wrong. This is the view of the great majority of the Moslems in the Sudan—blind belief. Praise the Lord that He is able!

One of our last visitors was the local civil judge. He is well educated and speaks English fluently. As we talked, the conversation turned toward the Christmas story. As we continued our discussion, he told me that after all, all religions were man-made, and that each prophet was a dreamy visionary. When he was a youngster, he said that he was taught and believed that every Christian went to hell. But when he became older, it seemed silly to him that God would save all the Moslems and condemn everyone else. It did not seem to him that God would be so partial as to condemn the Dinkas just because a book was not delivered to them from heaven; or that if he missed some of his required prayers that he himself would be lost. "Is God so conceited that he wants people to pray and worship Him? I don't think so!" he said. The judge wanted external proof for religion, and he was not satisfied with the answer "The book says so." So he basks in the satisfaction of his own intellectual reasonings.

A few educated Sudanese are thinking the same. Is his mind any more open to the gospel than the former? Before he left, I gave the judge a New Testament and asked him to study the evidence of Christianity before giving his verdict that "all religions are man made."

We are praying that his intellectual pride will not blind him from the true light of God. *Willard Galloway*

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

HOW WE TRIED TO SOLVE THOSE PROBLEMS

*(Problems in September Magazine,
page 36)*

The first four problems have to do with rules and regulations which are so necessary in an institution. Many times we have called the staff together and talked to them of the necessity for obedience and for putting the patients first. They have no background for discipline, and do not live and eat on schedule in their own homes. We do not feel that we have solved these problems, perhaps the solution lies in having some of the staff members help make the rules, and help plan the punishment for disobedience.

We did not know what to do about the elopement. It seemed justified when it was known that some men with mules had come that very night to take the girl away and marry her to someone in town. And the marriage had been performed according to Ethiopian custom, though not according to the church. So the elders were consulted and they agreed to let them live together and study for church membership and later on have a ceremony in the church. We allowed them to continue working in the hospital. Imagine our surprise when about six months later they were called to stand up in front of a packed church on Communion Sabbath and be remarried and then taken into the church and allowed to partake of the elements!

We talked to the boy who had taken three weeks for his honeymoon. It was fear of the girl's father which had caused them to stay away longer, for the marriage had been planned without his consent though he had allowed the engagement to go ahead. We did not feel this an adequate excuse and tried to impress upon him that his responsibility was to the

work and he was needed there. At every opportunity we stressed this for all of the staff members, but they still do not have that sense of responsibility that will bring them back on time from a vacation.

We had to let the boy go who lived in town with his cook. We talked long with him and tried to point out his sin of disobedience as well as immorality, but he could not see that he had done wrong, he was living with that woman according to the loose moral custom of the country.

The matron was called in for a talk and did not seem really sorry. Again we saw how little they know about obeying rules. The end of our trouble with the girls going to market only came when permission was refused altogether for them to go to market. They were going into houses and getting a bad reputation. The real end can come only if we do not take any more single girls to work in the hospital.

The Senior boys refusal to attend any more classes was a great blow to all of us. We talked to them collectively and individually, warning them that this was their last chance for advanced classes. Three of them realized what it meant and promised to go back to classes. The other three had various reasons for refusing, and we were being blamed for something over which we had no control. It caused us much sorrow of heart and drove us to more prayer for ourselves and for them.

I do not know how the last problem was solved as I had come home before it came up. In the months that I have been home there have been similar problems there with the staff. Most of them are professing Christians, and we need to pray for a revival, only then will they realize the great responsibility, and service for the Lord which is theirs.

Marjorie Faught

What To Wear

Ten Suggestions For Ethiopian Costuming

By RUTH M. NICHOL, Missionary on Furlough from Ethiopia

ARE you planning a Thank Offering pageant in which characters will appear in the national costumes of our mission fields? If so may I help dress the girl or woman from Ethiopia?

1. Choose a dark-haired, dark-eyed person for the part, if possible.

2. Try to get an authentic costume.

3. If the authentic is unavailable, how about improvising with the following?

(a) A full white skirt and blouse or a white dress. Note—The skirt or dress should reach to the ankles of the one wearing it.

(b) A thin, loosely woven curtain or an old single sheet. (Note—To make effective and nearer the real thing, sew a strip of plain colored bright ribbon ($\frac{3}{4}$ to 1 inch in width) to both ends of the curtain or sheet. Sew about an inch and a half from the edge.)

4. In order to drape the curtain or sheet as a proper Ethiopian shawl, we suggest

(a) Put the curtain or sheet on the person in stole fashion.

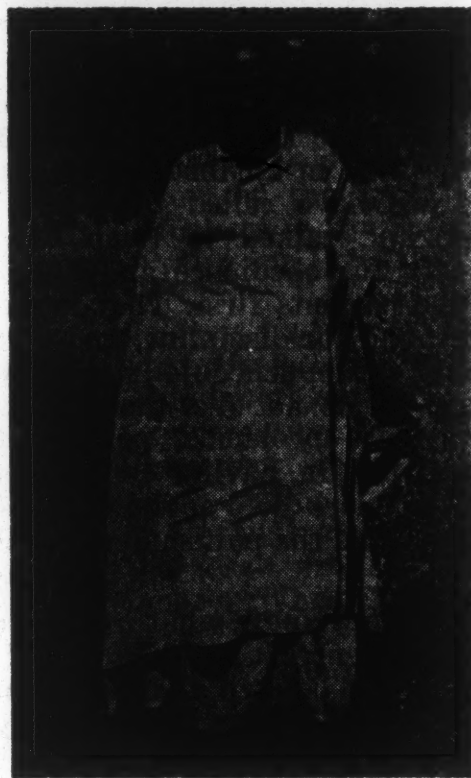
(b) Have person extend her left arm and measure exactly that much material for left-hand side.

(c) Draw the material around right to fit closely at the neckline.

(d) Lay remainder of material in folds over left shoulder. (Ribbon will be on top of last fold.)

(e) Press folds so that cloth lies in pleats over left chest and down left back.

5. Do *not* cover the head with the shawl. (Ethiopian women sometimes wear the shawl on the head to protect themselves from wind or cold but they do not consider it polite to keep it on the head in a group.)



Hada Nessie invites you to inspect her Ethiopian dress.

6. If so desired, the head may be tied up tightly in a kerchief of any color. (This is a fashion which has developed since the Italian war.)

7. If there is make-up, use a copper or brownish shade. Ethiopians are not jet black!

8. If you like, have your Ethiopian lady (not girl) protect herself from the sun with a black umbrella, as she comes to the platform.

9. If shoes are worn, your Ethiopian lady will be city-type. Otherwise, she will more likely be from the country. Open, flat-heeled sandals are a good compromise.

10. Study the pictures from Ethiopia in old copies of *The Women's Missionary Magazine* for further help.

Ruth M. Nichol

MISSIONARY HORIZONS

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

*"Nobody knows the trouble I see,
Nobody knows my sorrow;
Nobody knows the trouble I see,
Nobody knows but Jesus."*

TRUE SPIRIT OF THANKFUL GIVING

OF THANK OFFERINGS—

"What shall I render to the Lord
For all His benefits to me?
How shall my soul by grace restored
Give worthy thanks, O Lord, to Thee?"

RESPONSE—

"With thankful heart I offer now
My gift, and call upon God's name
Before His saints I pay my vow
And here my gratitude proclaim."

THANK OFFERING INGATHERING

The joy of the Thank Offering is the actual bringing into the House of the Lord our "Thank You" gifts to Him. The Thank Offering envelopes and the Thank Offering boxes, filled to overflowing, represent the accumulation of daily "Thank You" gifts given in recognition of blessings received day by day from God's hand. The total joy of thankful giving is culminated in the realization that these blessing gifts are for the sole purpose of helping someone in need or, more important, bringing someone to the Master.

The annual Thank Offering Ingathering service for your church or society is no doubt fully planned. Perhaps for your missionary society, prior to the Ingathering service, you are using the playlet "Singing Hearts" which was presented at the 1953 WGMS Convention at Des Moines, Iowa. This little play tells vividly from representatives of each of our mission fields, what the Thank Offering has meant to their own people. A copy of this play "Singing Hearts" may be found in the September issue of our Missionary Magazine.

PERTINENT SUGGESTIONS

Order early your Thank Offering envelopes, invitations, etc. Indicate whether materials ordered are for Women's, Teen-Age or Junior societies.

Plan to have all expenses for Thank Offering materials taken from contingent fund; do not take these expenses from the Thank Offering.

The Society Thank Offering Secretary, the Teen-Age Sponsor and Junior Superintendent should work closely with the Society Treasurer until all Thank Offering money and names of Life Members, Directors, and Memorial Gifts are sent to the Presbyterial Treasurer prior to November 15.

The Society Treasurer records the *amount* of the Thank Offering and the *number* of Life Members, Directors and Memorial Gifts on the Society Remittance Form.

The Society Information Form is a supplement to the Remittance Form and is used *only* if there are Life Members, Directors or Memorial Gifts.

The sole purpose of the Society Information Form is to give full and correct information in writing certificates. For the sake of accuracy, these forms should be typed. It is entirely up to Society Thank Offering Secretary, Teen-Age Sponsor, Junior Superintendent and Society Treasurer to see that the list of those receiving certificates is complete and spelled correctly.

These certificates for Life Members, Directors and Memorial Gifts will be sent to the Society Thank Offering Secretaries, Teen-Age Sponsors and Junior Superintendents—who will distribute them at their next society meeting.

How wonderful it is to reflect upon the faith and gratitude of God's people who yearly place upon His altar these loving Thank Offerings which carry the blessed Gospel to others.

The Teens

MRS. R. B. McNARY, Secretary
R. R. 2, Canonsburg, Pa.

NOVEMBER PROGRAM PLANS

The Inward Look—What saith Peter? Suffering and Hope—1 Peter 4:1-2, 12-16; 2 Peter 1:14-21.

Devotional Thought: Peter the Apostle, wrote the two Epistles of 1st and 2nd Peter at a late period of his life. The letters were addressed to the elect scattered throughout Asia Minor, probably to the whole body of Christians in that region, both Jew and Gentile converts. Peter sent this spiritual message of encouragement, instruction, and admonition, to the churches largely founded by Paul.

The key word of the First Epistle is "Suffering," and it occurs fifteen or more times. No one likes to think of suffering, but suffering for righteousness' sake, is a cause for rejoicing, not fear. Our Bible tells us that suffering with and for Christ, leads to spiritual glory, and a crown of life eternal.

The Upward Look—Even most children are familiar with the story of Peter's denial before Christ's crucifixion and of how Jesus looked upon

"And I couldn't hear nobody pray,
And I couldn't hear nobody pray,
O way down yonder by myself,
And I couldn't hear nobody pray."

him with compassion. That look went to his heart and he went out and wept bitterly. He suffered because he had denied knowing Jesus, the best friend he had, but he was afraid of what might happen to him, if he admitted he loved Jesus and was his friend. I hope that when our young people are with other teen-agers, they are willing to stand up for Jesus, and tell others they know Him.

For our "Heart" verse this month, turn to I Kings 9:61: "*Let your heart therefore be perfect with the Lord our God, to walk in His statutes, and to keep His commandments.*"

Prayer Cycle—22nd to 25th days. Pray for our Negro mission stations and schools.

The Outward Look—To the Negro. Many times I have thought of the various things the Negro race has given to us for our benefit and enjoyment, as for instance the Negro Spirituals. I have heard a Negro chorus sing songs such as *Steal Away*, *Swing Low Sweet Chariot*, *Heab'n*, *Nobody Knows the Trouble*, *Climbing Jacob's Ladder*. It thrills a per-



Ninth-grade
rehearsal
for
a
program
at
Prairie,
Alabama

son to hear them. Their voices are mellow, and blend together beautifully.

The life story of Marian Anderson is interesting. Her beautiful voice has brought joy to many people.

One of the greatest Negro scientists was Dr. George Washington Carver. Before his death in 1943, he had received world recognition for his accomplishments in the field of Agriculture, even though he was born a slave. He got his college education by doing odd jobs, and when he was appointed Director of Agriculture at Tuskegee, he stayed there until his death, although he could have had greater income and higher position elsewhere; but he wanted to stay among his own people, exploring the secrets of nature in his humble laboratory. For him there was no conflict between science and religion, he believed in God.

For your November program you might have one of your members lead in singing Negro Spirituals, or have a soloist sing a couple of them.

A poem written by Paul Laurence Dunbar, a Negro poet, has always been precious to me, and I think can be a lesson to each of us.

GET SOMEBODY ELSE

The Lord had a job for me,
But I had so much to do
I said, "You get somebody else,
Or wait till I get through."

I don't know how the Lord came out,
But He seemed to get along;
But I felt kind o' sneakin' like—
Knowed I'd done God wrong.

One day I needed the Lord,
Needed Him right away,
But He never answered me at all,
And I could hear Him say

Down in my accusing heart:
"Nigger, I'se got too much to do,
You get somebody else,
Or wait till I get through."

Now when the Lord He have a job for me
I never tries to shirk;
I drops what I have on hand,
And does the good Lord's work.

And my affairs can run along,
Or wait till I get through;
Nobody else can do the work
That God marked out for you.

October, 1953

For roll call each member might name one of our Negro Mission stations and tell something about it.

As I write for the November issue of our *Missionary Horizons*, there comes the thought that December will soon be here, and with December comes Christmas. Of course you know there are many children and young people, in our Negro mission stations, and their Christmas will be "giftless" unless someone remembers them. Wouldn't it be nice if some teen-agers would make up a box of gifts to send to one of our Negro Missions?

A small gift will carry with it a lot of joy and make some child's face light up with happiness.

We have so much, and some of them have so little. And as Thanksgiving draws nigh, let us thank our Heavenly Father for the mercy He has shown us, by providing us with the necessities of life.

Remember: "Every good gift and every perfect gift is from above, and cometh from the Father." Jas. 1:17.

THE TEEN TATTLER

We welcome into our Teen Department three new Societies: Mission Belles, from the First Church, Pittsburgh. Miss Patricia Hays, Sponsor.

The Fidelis Teen-age group, Freeport. Miss Carrie McIntyre, Sponsor.

Also a new Teen-age Society from the Second Church in Cambridge, Ohio, with Miss Mary Ellen Montgomery as Sponsor.

Come on Teen-agers, let's organize a Teen-age Society in every U.P. Church.

We are sorry that in the June Magazine in the Efficiency ratings of the Teen-Age Societies an error was made in listing the "Vivian Trimble" Society, as being from Prairie, Kansas. The place should be Pittsburg, Kansas. We are happy to give these girls and their sponsor credit for being 100% in Efficiency.

The Juniors

MRS. CHARLES WRIGHT FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

*"Git on board, little children,
Git on board, little children,
Git on board, little children,
Dere's room for many a mo'."*

WHY WE SPEND OUR MONEY FOR MISSIONS

By Miss Aulora McIntyre, retired, Lenox, Iowa

CHILDREN PREACH THE GOSPEL

Once upon a time—the children of our denomination built a Girls' School in the Sudan. Juniors gave money to buy the cement blocks of which the school was built.

It was in this beautiful school that I did my first missionary work. There were about 200 girls, 60 of them being boarders. In the big dining room the little girls sat on benches at the long tables. At another table sat the missionaries and teachers. Every morning, each girl who could read brought her Bible and took her turn in reading her verse. A great event for her; hardly less for the teacher.

The Bible was much in prominence. On the playground at recess time, some of the older girls didn't wish to join in "Farmer in the Dell" and "Drop the Handkerchief" but would sit in the shade and read the Bible. They loved the stories of Jesus and Joseph, Noah and others. Each day they had a Bible class at school. In the chapel service, they heard again a part of the Bible read and explained by a teacher or missionary. On Sabbath they all went to Sabbath School

and church service. The Sabbath services were held in Rose Harden Chapel in the School building. At 8 A.M. the boarders, dressed in the simple school uniform, after bath and clean clothes, with the tarha on the head, filed into the front seats. The tarha is a piece of voile or muslin about a yard long and 24 inches wide. Girls in the Sudan never appear in public bareheaded and they wear no hats.

After breakfast on Sabbath morning there was a short period before dressing for church when the boarders were allowed on the playground. One morning as I was in my room preparing for church, I heard them below my window. It seemed to me they were very noisy all shouting and screaming. But as I listened, I realized that they were all saying the same thing. They were memorizing the *Golden Text*. I tried to make out what they were saying. It was, "Anta el Maseeh, Ibn el Allah el Hy" which is in English "Thou art the Christ, the Son of the Living God." The big girls were helping the little girls and all were proclaiming this great truth. Some heard it for the first time. We prayed that the Holy Spirit would use the gospel so preached by the little girls of GBS.



Miss Aulora McIntyre



Girls Boarding School, Khartoum North, the Sudan

Indian Missions

MRS. FREDERICK E. MILLIGAN, Secretary,
424 S. Pacific Avenue, Pittsburgh 24, Pa.

A RESIGNATION

It is with sincere regret that the Board of Directors accepted the resignation of Miss Carol Nelson at Wheelock Academy. Carol has been at Wheelock for the past two years, serving most acceptably as Director of Religious Education. She has a beautiful spirit and her influence cannot help being felt long after she has left. Carol had a difficult decision to make, for she loved the work and wanted to continue, but finally decided that she must complete her education. We wish her God speed as we thank her for her faithful service.

AN APPOINTMENT

God is Good! We thank Him that the work at Wheelock can go on without interruption for He has seen fit to send a successor to Miss Nelson. Miss Agnes Ruth Bond has been appointed to the work at Wheelock.

Miss Bond graduated in May 1953 from Maryville College in Tennessee with a B.A. degree in Bible and Religion. While earning her degree, she has had valuable experience in Vacation Bible Schools, as Assistant to the Director of Christian Education at College Parish, as a Student Volunteer, and in Negro Missions.

Before starting her work at Wheelock, she spent the summer at our Tama Mission in Iowa, relieving the Rev. Louis C. Mitchell who has been ill. Although she is a Presbyterian, this experience gave her an insight into United Presbyterian Mission work. It was also her privilege, while

at Tama, to attend one day of the WGMS Convention where she met many of you.

As Miss Bond begins her new work, let us undergird her efforts with our prayers that she may be used to bring many of the little ones of the red race into the Kingdom.

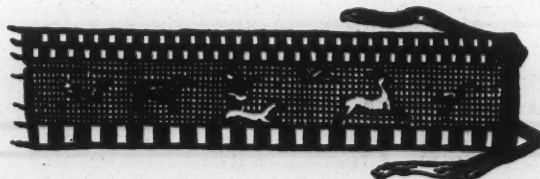
COMING SOON— CHRISTMAS 1953

Now is the time to gather the Christmas gifts for our Indian Missions. Better still, send them on their way. Your missionaries will be grateful to know what they have with which to help bring joy to the hearts of the needy ones. They will be able also to supplement, so that none need be forgotten, for many of you send money gifts to make that possible.

To those who have asked for suggestions, your secretary recommends that you write directly to the mission of your choice, preferably the one nearest your home church so as to save postage, and ask what things are needed most. Unless you prefer to wrap and mail gifts, money gifts can be used to buy the most essential things; the missionary can buy in quantity and job lots more than otherwise you can make available. Another big advantage in sending money gifts is the small amount required for postage. Why not think of a unique method to have a money shower this year for our American Indians?

Mrs. Frederick E. Milligan
Secretary of Indian Missions

*"Oh, when I come to die,
Give me Jesus, give me Jesus,
You may have all the world, but
give me Jesus."*



Mountain and Presbyterial Missions

MRS. EDGAR B. MURDOCH, Secretary
4 Wilmont Ave., Washington, Pa.

*"Swing low, sweet chariot,
Coming for to carry me home;
Swing low, sweet chariot,
Coming for to carry me home."*

The Mountain Secretary, accompanied by Mrs. H. Ray Shear, WGMS Treasurer, spent a few days at Frenchburg and Ezel the latter part of August, looking after business pertaining to the schools and Jane Cook Hospital. The hospital received major attention as the schools had not yet opened. Nurses are still very much needed. It is a matter of great regret, and of some local comment that few United Presbyterian nurses offer their services to this much-needed hospital.

Miss Mary Alves, R.N., one of our valuable nurses for the past four years has resigned to be married to Mr. Gerald Johnston of Wellington, Kentucky, on September 4. The wedding is an important local event, with young nurses who have served in the hospital acting as attendants. Since she will be living in a nearby community she will be available for relief nursing when needed. Unless more nurses can be secured soon, all her time could be absorbed.

Teachers and other staff members of the two schools have been unusually hard to secure this year. Not until the week before the schools opened were the last staff members secured. We are making an earnest appeal to the young teachers of our

denomination that they give at least a year or two of their teaching career to help in this important work. Visiting United Presbyterians often ask why we do not have more United Presbyterian teachers and nurses in our mountain missions. It is a reflection upon our church.

If only our young teachers could have their attention called to the opportunities offered for Christian service in our mountain schools! The location is beautiful and the climate good. The institutions on the campus are modern in equipment and Grade "A" in rating. The students have high ideals and many go to college directly from Frenchburg and Ezel. Now is the time for college Seniors and young teachers to consider seriously making application to the Superintendents of Frenchburg and Ezel for teaching positions in 1954. (See names and addresses in back of this Magazine)

There is still immediate need for dietitian (not necessarily with training) for the Frenchburg dormitory and the hospital. Who will volunteer?

Dr. Alfred Heasty has taken up his residence in Cedar Creek, Tennessee, and began his medical practice on September 1. We will have more information on his work later.

A MOUNTAIN-INSPIRED PRAYER

Teach me the faith of the mountains, serene and sublime,
The deep rooted joy of just living one day at a time,
Leaving the petty possessions the valley-folk buy
For the glory of glad wind-swept spaces where earth meets the sky.

Teach me the faith of the mountains, their strength to endure
The breadth and the depth of their vision, unswerving and sure,
Counting the dawn and the starlight as parts of one whole,
Wrought by the Spirit Eternal, within His control. Amen.

Author Unknown

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.

*"He is King of kings;
He is Lord of lords;
No man works like Him."*

It will be difficult for us to think of the Sialkot Mission in Pakistan-India without Miss Kyle there. For forty-nine years she served in the Mission in India and since Partition in 1947 in Pakistan. We think of her especially in the evangelistic work in the Pasrur-Badomali District, but



Mary Kyle

wherever assigned in her chosen field of service or in the school during emergency, her gracious manner, gentle spirit, efficient service and sincere devotion to her Lord endeared her to her co-workers and a host of Punjabi folks. Her sturdy roots had gone deep into Punjabi soil and were entwined in the hearts of the people among whom she served. Now after difficult days of farewells she has been transplanted to the Home-land and is becoming adjusted to the tempo of American life and has acquired a little apartment in Xenia, Ohio. We trust she will live and continue serving her Lord and her Church happily and usefully for many years.

SCHOOL DAYS AT DOLEIB HILL, SOUTH SUDAN

As a result of the month spent in the villages by the teachers, many villages were more interested in sending boys and a few girls to school. When we went out to bring these children in to Doleib Hill we were given a warm reception by the villagers. Some of these same villages had refused to allow their boys to go to school in past years but having had the teachers live among them they were eager to send their boys to be with these new friends. The teachers had selected the boys who showed real interest during the month, and they were given the opportunity to come to school.

The girls' school opened a little late this year as the new buildings were not ready by the first of April. It is so good to have our own buildings that we did not mind waiting. The first few days of school were wild and we wondered if we would ever get things settled. It used to take us a half hour to get the girls in bed at night but now the excitement has died down and it takes just a few minutes. Having the girls live at the school has made a big difference in the opportunities we have for personal contact. Each night we have evening prayer—a time for singing, talking and praying. On Sunday afternoons we have a time together for various activities—Bible stories, quiz games, modeling Bible figures in mud, etc. On Friday nights we have Club night stories like Red Riding Hood and Goldilocks and sometimes they tell us some of their Shulla stories.

This year we have two classes in Girls' School. Teacher Lyobo, who taught last year, is teaching Class II now. Teacher Yor is teaching the little girls in Class I. Teacher Yor is

really enjoying his work. He is full of new ideas. The girls have physical training each morning when they get up and the teachers take turns in leading it. Teacher Yor really gives them a work-out when he takes them. We enjoy standing on our veranda and watching them swinging their arms and legs and jumping all over the place. Some of the babies have not caught on yet but they have a lot of fun.

Today was a big day for the girls—they wore their new school dresses to church. These are red-and-white-check jumper dresses. They certainly felt pleased with themselves as they walked up the Hill to church. They have nice big pockets which pleased everyone but Nyabalac—she felt it was a waste as she had nothing to put in it.

Helen Tetley

A SHORT-TERMER AT TANTA

After a grueling first week of introductions and orientation I settled down to a more routine life and after several weeks of getting acquainted with each department in the hospital I was at last appointed to duty in the operating room. I have been there now about two months and am very happy. The work is exceedingly interesting, much of it very different from what I saw in America. My associations with the Mission family and the Egyptian nurses have been very pleasant as well. Really they are a wonderful group of people and I am coming to love them all dearly. The Hutchisons have been father and mother to me. It certainly is good to be with people like they are so far from home. And speaking of home: let me tell you our apartment is lovely—cozy and homey and furnished American style. It is very nice.

Now I'm sure you must think I have no complaints at all. Well, I'm a human being and we all have a few "gripes" from time to time, I guess. I'm no different but with all these good things it would be crime to fuss.

Spiritually speaking, I'm happy too. I'm sure now, absolutely, that my

coming to Egypt was the Lord's will. What will come after three years, I don't know. At present, I just don't care. I'm completely content to leave it to Him to lead me as He will.

Mary Elizabeth Wilson, R.N.

LUXOR SCHOOL'S HONOR GUEST

The day we got back from the Presbyterial Thank Offering meeting in a nearby town, we were met with the announcement that we were to be honored by a visit from General Mohammed Naguib two days hence. After great preparations, sewing flags, cleaning every corner, borrowing suitable furniture, practicing speeches, songs and yells, preparing refreshments, the occasion arrived. The visit was a real pleasure—General (now President) Naguib's kindness, simplicity and humility were a lesson to all of us. The reception took place in the school reception office with the American staff of the Mission, the University of Chicago Oriental Institute, the head master of our Boy's School, and the pastor of our church. Following the serving of the refreshments by the Senior girls, he met the student body and teaching staff in the chapel. After the presentation of a bouquet of flowers and welcome speeches, President Naguib responded with a word of encouragement. We were pleased to know that he had been a pupil in the American Mission School in Khartoum, Sudan. I am sure that the missionary in charge at that time little dreamed of what that small boy would accomplish for his people. We pray for God's blessing upon him.

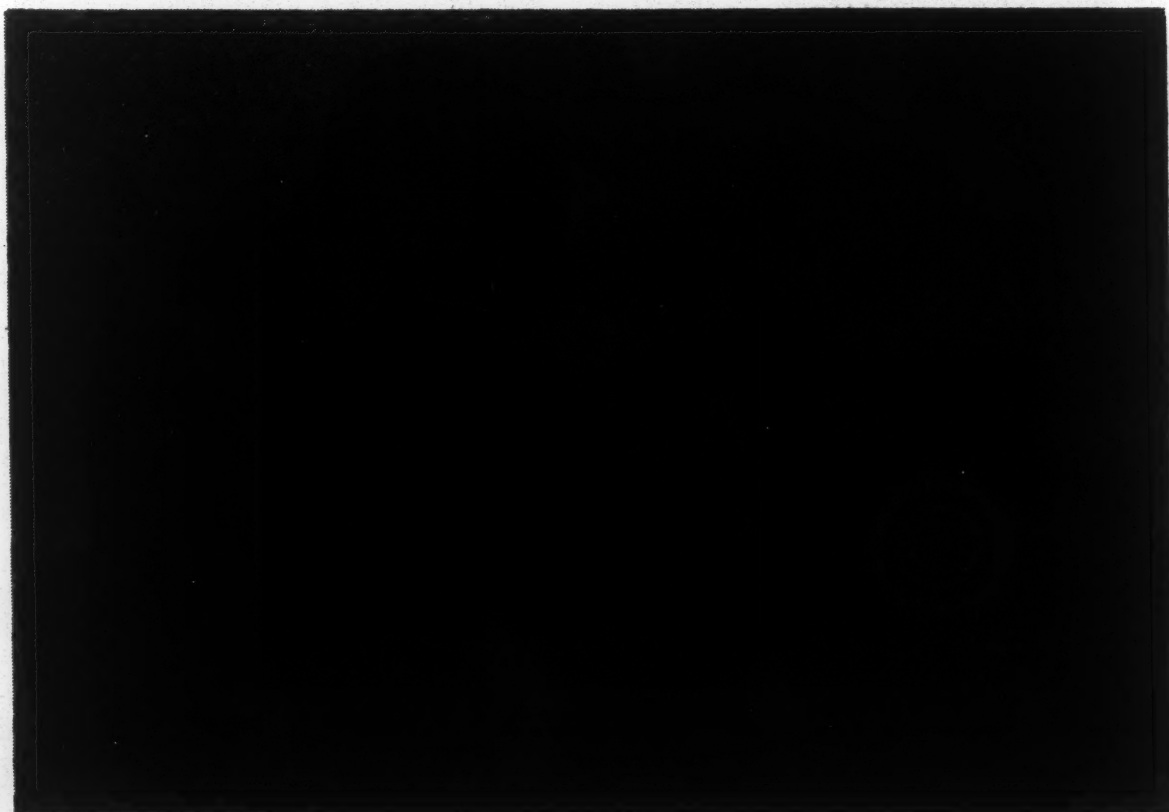
Martha A. Roy

INTERESTING ITEMS

Another accomplishment of the year is the formation of a Local Advisory Council for the American Mission School for Girls, Luxor, Egypt. It has been a dream for some time, and it has been thrilling to watch it grow into reality. The loyalty of the members and their sincere desire to be of service is very heartening. And as they are educated to understand



President Naguib met the student body and teaching staff in the chapel



**The gracious President Naguib of Egypt and Miss Martha A. Roy are served refreshments
at school reception for him at Luxor**

the place of Christian and Mission schools in a non-Christian society, I believe it will play a vital role in the guidance and support of the school. The Church committee, the alumnae, and the teaching staff are represented on it, all Evangelical church members (United Presbyterian, to you).

Martha A. Roy

AND SOME SIXTY-FOLD

July 26th was an eventful day here for my evangelists and myself for eight of our village inquirers were baptized in a village service and four more here in the church. Every Thursday and Friday for two years, we have been planting a new bit of the Message in these twelve hearts and nurturing their faith.

At 6:30 A.M. I started to the village for they have no clocks, and cows had to be milked and chores done, but by 8 A.M. I had contacted all who were to be baptized and also those who were inquirers in that area, for some had been dubious about baptism and I wanted them to see the service. Two of the elders live in that area and I kept them with me for when Rev. A. M. Roy would appear, they must have a session meeting for one old man—practically blind—had not been in for the meeting Friday. Also a widow hadn't come. She said she had no one to guard the house, but she had been asking my houseboy a number of questions about baptism and I wondered if she was afraid.

When we saw Mr. Roy and his contingent coming through the field, we rang a cowbell vigorously and our audience appeared. A pasteboard carton with a napkin over it made a convenient communion table. The session examined the two candidates while I guarded them from what might divert their attention—and the attention of the elders—from the sacredness of the service or even cause fear. A church service followed, culminating in the Communion Service. The only distraction was a wail from the

little daughter of one of the new communicants, when her mother got a bite of bread and she didn't. At the close of the service a man eligible for baptism appeared, having just returned from a trip. He lost count of the days and planned to be home in time but will be baptized next time.

I stayed a few minutes to see how they felt about the service. By the time I got back to the compound it was time for church here, so I gave my muddy legs a wipe with the washcloth and went to church here. Two of my contingent—a man and a woman—were waiting for me, another candidate came during the service, but I looked in vain for the fourth. Just after Mr. Roy asked those desiring baptism to come forward (including one clinic man in addition to my pupils), I hear a familiar voice outside. I dashed out to find Mother-of-Cuol going to the river to bathe herself and two grandchildren before they came to church, but I interrupted her and ushered her in. Not one of the inquirers I had asked to come to the church services came because they didn't have 'church clothes'. No comment about clothes was made by anyone attending the village service.

Let me introduce these new brothers and sisters of yours to you.

Mother-of-Cuol, an elderly widow, has lived near the mission all her life, eager to get her children educated here, to get medicine, to sell milk. Two years ago she decided she wanted to be a Christian. She has two grown children who have been baptized and a daughter-in-law in the inquirers' class.

Nyakek lived a sketchy life for years. Her husband is now the oldest of the orphans raised here, and they have two little daughters.

Several years ago a young man finished his two-year course of study as an inquirer, but when he met with the session he decided he wanted to wait awhile. Two months ago he came to me when he returned from a trip and asked me when people would be baptized and said he wanted to be.

He seems very sincere. He is an "alumnus" of the literacy course.

My houseboy was baptized at the church here although he lives in the village near where the service was held. He always attends my class as well as Dr. Mary Smith's. His grandmother—old Mother-of-Nyakang—is a faithful Christian and has influenced him mightily. His wife is in the inquirers' class and is a joy to teach.

The village service was held in a dooryard with a dilapidated barn in the background. Two years ago I taught a family group their first lesson as inquirers in that barn. Riek—one of my evangelists—said his father, mother, four brothers, his married sister and his sister-in-law wanted to be Christians. It was easy to tell them God wanted to be their Shepherd for the barn was full of sheep to illustrate our message. They destroyed their charms, killed snakes, and showed that they were really through with their old gods. But last year one brother and his wife went to a 'prophet' who assured them if they listened to him, they would have a child. This brother demanded two cattle of Riek's to sacrifice to facilitate matters. Riek took the matter to their chief—who is a medicine man as well—said that no matter who paid for the cattle, they must go for the increase of personnel in the village. The son-in-law of this family is an inquirer now.

Old Mother-of-Nyakang and her three sons were baptized several years ago and she saw her two daughters-

in-law baptized that day.

One day Ret and I were going through a field, a widow—Nya-ra-ni, called to us that she wanted to be a Christian. We sat down in the field and held a service right then. It was always restful to teach her for she was so receptive. She moved into a vacant house where a huge pile of ashes in the dooryard bore witness that numerous sacrifices had been offered there. She ignored it for some months, but gradually carried it away, a half-gourd full at a time.

A man was quite eager to be an inquirer; at first his wife was not willing but eventually she became a fervent believer, and still is. The time came when he felt that they must sacrifice if they ever had another child, but her faith did not waver. When we spoke of baptism, he said he would divorce her if she was baptized for he was sure it would bring trouble to his village.

I thought we would miss our weekly visits at these homes tremendously, but we are not going to have time. Yesterday, by request, we went to a village four miles or more from here, held a meeting in a barn with seventeen present and returned with a list of ten adults who want our weekly instruction. Today as we waded the mud from inquirer to inquirer, we stopped at old Mother-of-Nyakang's and had a service with a woman and her two daughters who are eager to be inquirers and who are there temporarily.

—and some sixty-fold—

Ray Huffman, R.N.

WGMS SHORT-TERM MISSIONARIES

EGYPT

Mrs. Don Armstrong, 1951.....Tanta
Miss L. Vernelle Blair, 1952.....Cairo
Miss Ruth A. Brooks, R.N., 1953.....Assiut
Miss Mildred M. Cooke, R.N., 1951.....Assiut
Miss Eloise Crabbe, 1952.....Assiut
Miss Lois R. Ellifritz, 1950.....Cairo
Miss Lois A. Giffen, R.N., 1952.....Assiut
Miss Emogene A. Golding, R.N., 1952.....Tanta
Miss E. Marion Greenleese, 1951.....Assiut
Miss Dorothy E. Hagman, 1951.....Cairo
Miss Rosella M. Hutchison, M.N., 1951.....Tanta
Miss Bessie B. James, 1952.....Tanta
Miss Catherine M. Jamieson, 1952.....Cairo
Miss Lida E. Knight, 1951.....Assiut
Miss Marilyn R. Law, R.N., 1952.....Tanta

Miss Sara Jane Nesser, 1951.....Tanta
Miss Ruth L. Nolin, 1951.....Tanta
Miss Rosemarie Otte, 1952.....Cairo
Miss Ruth Romaine, 1953.....Assiut
Miss Martha E. Sisley, 1951.....Assiut
Miss M. Patricia Trimble, 1951.....Assiut
Miss Mary Elizabeth Wilson, R.N., 1952.....Tanta

ANGLO-EGYPTIAN SUDAN

Miss Martha I. Pollock, 1953.....Malakal

ETHIOPIA

Miss Anna H. Ens, 1952....Box 1111, Addis Ababa

Note: In addressing these short-termers please remember to put "% American Mission" with each foreign address.

Temperance & Reform

MRS. W. J. H. McKNIGHT, Secretary,
379 Questend Ave., Pittsburgh 34, Pa.

"Deep river, my home is over
Jordan,
Deep river, Lord, I want to
cross over into camp-ground."

We are happy to present the following new material which is now available for your use:

LEAFLETS

(Free in whatever quantity you can use to advantage)

1. *It's Smarter Not to Drink*, by Dr. Robert V. Seliger.

This leaflet is an excellent digest of the 32-page booklet bearing this same title. Written by the late Dr. Seliger, eminent psychologist of Johns Hopkins. Brief medical discussion of the dangers inherent in drinking. It includes "A Test for Social Drinkers" and "Five Helpful Rules for Athletes." Suitable for Y.P. and adults.

2. *Shall I Marry a Drinker?* by Mrs. Alvin B. Pfeiffer.

This attractive blue-and-white leaflet is written in conversational style, therefore is easy to read. As is evident by the title, it deals with a significant and timely question. Of interest to Y.P. and adults.

3. *The Choice Is Yours*, by Dr. Haven Emerson.

The sub-title to this leaflet is "Make Your Decision Wisely—It May Make or Mar Your Life," and the message has been written especially for Youth. Dr. Emerson sets forth simple, plain facts which are supported by medical science, and invites young people to weigh these facts and make their own decision concerning alcohol.

4. *The Truth About Beer*—From a Scientific Standpoint.

This small leaflet gives thirteen statements by outstanding experts in this field. Extremely informative and "quotable," therefore should have wide distribution. Good for youth and adults.

5. *You Can Say "No, Thank You."*

Small, attractive leaflet, written especially for youth, having a very appealing cover picture. It discusses briefly the tremendous pressures put upon young people to drink, then urges them not to sacrifice principle for popularity. but learn to say "No, Thank You." It closes with brief statements from Great Abstainers of Today. Wonderful for young people and should have wide distribution.

6. *Alcohol No Good for Young People*, by Angelo Patri.

Small, single-page leaflet can be read in less than two minutes but contains much information and a challenge to youth, such as found in these words: "This is youth's day . . . A muddled brain, a shaky hand will not serve here." Fine for young people.

7. *Don't Take the First Drink!* by Dr. Roy L. Smith.

Another excellent single-page leaflet, written in a snappy manner and packed with "dynamite." Should be distributed by the thousands—leave them in buses, trolleys, and other public places as well as distributing them in your churches and schools. The bold title in blue on white will catch attention anywhere.

BOOKS

1. *Parties With Punch*, prepared by Aubrey and Louise Nan Speer for the Methodist Bd. of Temperance. 50¢

This little book which contains forty of the clever Punch recipes together with "Party Tips," is gay in its bright orange-and-blue colors on heavy white paper. Written specifically for Teen-agers, in their language and abounding in clever little illustrations, it is equally valuable

for anyone who gives a party. All through the book, little rhymes indicate the value of serving Punch instead of alcoholic beverages. This little book is selling like "wildfire"—order your copy now!

2. *Alcohol Education*, by Brooks and Howard. 50¢.

Brief Handbook and Guide for Teachers, Grades 3-12, to be used in public schools, Church Schools, etc. The background information about Alcohol and the Alcohol problem is

extremely valuable for all teachers and leaders of these age groups.

3. *Alcohol and Christian Responsibility*, by Clifford Earle. 75¢.

Excellent book which can be used for a study book in groups or be read individually. Dr. Earle, of the Department of Social Education and Action of the Board of Education of the Presbyterian Church is a recognized authority in this field and has done a fine service in presenting this book.

CLIMBING JACOB'S LADDER—AT PRAIRIE, ALA.

(Continued from Page 84)

Frazier at Willow Run, Michigan.

Of the 187 Negro teachers in Wilcox County, a large number received their high school training in our church schools. Last week our county superintendent asked a committee of nine to meet with him, and an adviser from the college staff, on the campus of Alabama State College to plan the in-service training program for all the teachers of the county. Eight out of the

nine had either been pupils or workers in the mission schools.

I could tell you of more; some in other centers of culture, some in the business world, some in rural school work, some in the ministry; and of many who have established families with the same high ideals that have been held forth by the United Presbyterian Church, and whose children are "Climbing Jacob's ladder."

MY MOST UNFORGETTABLE CHARACTER

(Continued from Page 94)

Not only in her school and in her church is she an outstanding worker, but also in her home. Her mother died when she was quite young, and as the oldest daughter she took on the duties of the home. Her godly father died some years later, and the family depended more than ever on this oldest sister. They are grown

now, but Lily continues to mother them and she has added to her brood the little nieces and nephews who live in the home.

It is the sweet peace of God which gives to Lily her glad smile, her step with a spring, her eager interest in and love of people; her joyous service in her school, church and home.

NEWS FROM AFAR

(Continued from Page 107)

brought a message each evening.

One girl was troubled with pain in her abdomen. Picture her moaning, "I'm dying, I'm dying, I'm dying" and her sister on the bed beside her weeping, "What shall I do? What shall I do? What shall I do?" After giving an aspirin before we could get the hot water bottle ready, both were sound asleep.

Saturday was the big day when about three hundred women and girls

and seventy-five men and boys gathered. Many of these walked miles, starting early and would be late reaching their homes that night. They had brought their Thank Offering jugs to present and to be replaced by new ones. The total was Rs.56.

We are glad our women are learning to read God's Word and pray that their hearts may be tuned to His will. Pray for them.

(Mrs. W. H.) Edith W. Ross

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

"Not my brother, nor my sister,
but it's me, O Lord,
Standin' in the need of pray'r."

A NEW POLICY

We are happy that more and more women are following the Reading Course but this growth has brought complications. We find ourselves involved in a book business for which we have neither space nor staff. It seems foolish and wasteful to enlarge our facilities when the United Presbyterian Bookstore is equipped to handle this business—in fact, is already selling many of the same books—so we are turning over to them the sale of Reading Course books, interdenominational mission study materials for all ages (Friendship Press) and the other books recommended in *Missionary Horizons* from time to time.

We will continue to choose and review the Reading Course books and give the awards as in the past; to publish and sell the *Prayer Cycle* and material on our own United Presbyterian Mission work; to recommend and distribute Temperance material; provide Thank Offering supplies; recommend mission study materials and help you in any way we can. We feel that this change will free the Literature Secretary for a more helpful service. Do not hesitate to send your questions to the Literature office but send your order for material to the correct agency as listed below. May we suggest that you clip this list of addresses and keep it for reference.

1—Subscriptions to *Missionary Horizons* and orders for the *Program Calendar* and checks for the same—Mrs. Ralph H. Arnold, Treas., 510 S. Trenton Ave., Pittsburgh 21, Pa.

2—Subscriptions and checks for *The Junior Missionary Magazine*—Mrs. R. D. Greenaway, 5366 Keepport Drive, K16, Pittsburgh 36, Pa.

3—Movies, slides, film strip—Dept. of Audio-Visual Aids, Publication Bldg., 209 Ninth St., Pittsburgh 22, Pa.

4—Interdenominational mission study materials, Friendship Press books, Reading Course books, and other books recommended on the Literature page—United Presbyterian Bookstore, 209 Ninth St., Pittsburgh 22, Pa. Make checks payable to Samuel W. Shane, Treas.

5—Organizational material for Little Light Bearers, Juniors, Teen-Age and Women's Societies—such as *Guides to the Goal, Handbook*, envelopes, *Suggested Constitutions*, etc.; booklets and leaflets on our United Presbyterian mission fields; devotional leaflets; stewardship leaflets; Mrs. McKune's Workbook; Temperance materials; and Thank Offering supplies. Literature Dept., 904 Publication Bldg., 209 Ninth St., Pittsburgh 22, Pa. Make checks payable to Mrs. James T. Vorhis, Secretary.

SUGGESTIONS

A *Handbook for Missionary Societies* (free) may answer some of your questions.

Kit and Kat (25¢), a card game based on the Nuer tribe of the South Sudan, may be adapted to give your society a "different" question and answer program.

Does your church own the two maps of our foreign mission fields? Your society might furnish them as a service project. They are printed on cloth with a metal strip on the top edge.

Pakistan, India—25" x 31"	\$1.25
Egypt, Sudan, Ethiopia—22" x 24"	1.25
The two together	2.00

MISSIONARY HORIZONS

Missionary Horizons, with its eleven issues packed with interesting information, makes a thoughtful Christmas gift for a shut-in or a secret pal. Where else can you get so much for \$1.50?

While speaking of Christmas, have you ever looked through the *Literature Dept. Catalog* for gift suggestions? Look under the General section on pages 8-11. Don't forget the Reading Course books as gift possibilities.

NOVEMBER PROGRAM SUGGESTIONS

<i>Story of the American Negro</i> (paper)	\$1.50
<i>Sense and Nonsense About Race</i>	.25
<i>Seeking to Be Christian in Race</i> <i>Relations</i>	.25
<i>Know, Then Act</i>	.25
<i>The Story of Miller's Ferry Mis-</i> <i>sion</i>	.15
<i>The Story of Prairie Mission</i>	.15

Tributes

Mrs. Jeannette A. Hubbell

It is with a deep feeling of loss that the Women's Missionary Society of Second Church, Cleveland, Ohio, wishes to pay a loving tribute to the memory of a devoted member, Mrs. Jeannette A. Hubbell, widow of our former pastor, Dr. W. H. Hubbell, who was called to her heavenly home on June 16, 1953.

She was a Life Member of our Society, and had a keen interest in missionary work, particularly among lepers. She was a teacher for many years of the Women's Bible Class, named in her honor, and also a member of the Women's Guild.

We shall cherish the memory of her fine Christian character and faithfulness in the work of the Church, and are thankful for her wise counsel, kindness and companionship.

She will be sadly missed by her many friends, and to her daughter, Miss Kathryn Hubbell, and son, Wilbert, we extend our sincere sympathy.

Committee

Mrs. Mattie Willis

The Women's Missionary Society of the United Presbyterian Church of Granger, Washington, wishes to pay a tribute of love to the memory of Mrs. Mattie Willis who recently passed away at the age of 90 years. She was a faithful member of the Society and attended the church she loved to the end.

What a glorious blessing it is to live and die in the Lord!

To her loved ones, especially her daughter Lulu Slagg, we give our heartfelt sympathy.

Secretary

Mrs. Sarah Rose

The Women's Missionary Society of the First United Presbyterian Church, Wichita, Kansas, wishes to pay a loving tribute to the memory of Mrs. Sarah Rose who was called to her heavenly home April 30, 1953.

Mrs. Rose had been a member of our society for many years. She was greatly interested in the mission cause. Her own gentle example and teachings in her home is evidenced by the faithful service of her family in the church. Such comfort and joy she received in the worship in God's house that she hoped to continue His praise through eternity, so she was led to meditate: "Just to be near the dear Lord I adore Will, through the ages, be glory for me."

Committee

Miss Eva Goudie

Miss Agnes Lindsay

Miss Mary Baird (Ch.)

Mrs. H. H. Rhoades

The Women's Missionary Society of the North Shenango U. P. Church, Espyville Station, Pa., wishes to pay loving tribute to the memory of Mrs. H. H. Rhoades who was called to her heavenly home May 3, 1953.

Mrs. Rhoades was a life-long member of this community and church, and when health and strength permitted, participated quietly in its affairs. She was a life member of WGMS.

Although we mourn her removal from our midst, we are comforted by the knowledge that she is where there is no suffering or sorrow and that, by God's grace, we shall see her again.

May God's loving and comforting presence be with her husband, and her son and his wife.

The Committee

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Agnes Ruth Bond..... Wheelock Academy, Millerton, Okla.
Rev. H. W. Gordon..... R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer..... Warm Springs, Oregon
Rev. Louis Mitchell..... Tama, Iowa
Mr. E. A. Penney..... Simnasho, Oregon
Rev. F. C. Patterson, Oljato Christian Mission..... Kayenta, Arizona
Freight and Express address..... Flagstaff, Arizona

MOUNTAIN MISSIONS

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Supt. and Mrs. Arthur Gathman..... Frenchburg, Ky.
Mr. Lester McCauley, Prin. Grades..... Frenchburg, Ky.
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Miss Carolyn Arndt..... Frenchburg, Ky.
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Miss Alice Childs..... Frenchburg, Ky.
Mrs. Florence Eller, Dorm. Matron..... Frenchburg, Ky.
Miss Mary Virginia Hager..... Frenchburg, Ky.
Miss Irene Hays..... Frenchburg, Ky.
Miss Alice Hasselink..... Frenchburg, Ky.
Mrs. Alice Hughes..... Frenchburg, Ky.
Miss Janet Jones..... Frenchburg, Ky.
Mr. S. O. Linderholm..... Frenchburg, Ky.
Mrs. S. O. Linderholm, Secretary..... Frenchburg, Ky.
Miss Alberta McBride..... Frenchburg, Ky.
Miss Helen McCoy..... Frenchburg, Ky.
Miss Reba Moody..... Frenchburg, Ky.
Miss Rebecca Morris..... Frenchburg, Ky.
Miss Barbara Novosal..... Frenchburg, Ky.
Mrs. Clinnie Patterson, Clothing..... Frenchburg, Ky.
Miss Bertha Pecht..... Frenchburg, Ky.
Mrs. Robert Randall..... Frenchburg, Ky.
Mrs. Leah Stephens..... Frenchburg, Ky.

FRENCHBURG, KY. CHURCH

Rev. James E. Eddy, Minister..... Frenchburg, Ky.

JANE COOK HOSPITAL

Mrs. Prudy Dalton, Aide..... Frenchburg, Ky.
Miss Mary Olive Cochran, R.N..... Frenchburg, Ky.
Dr. and Mrs. Donald Graves..... Frenchburg, Ky.
Miss Dorothea Foucar, R.N.
Supervisor..... Frenchburg, Ky.
Miss Bernice Olson, Technician..... Frenchburg, Ky.
Mrs. Helen Siler, R.N..... Frenchburg, Ky.
Miss Joan Johnston, Office..... Frenchburg, Ky.

EZEL, KENTUCKY SCHOOL

Supt. and Mrs. Wm. A. Heagen..... Ezel, Ky.
Miss Larue Millen, Principal..... Ezel, Ky.
Miss Wanda Aigner..... Ezel, Ky.
Miss Ruth M. Bemis..... Ezel, Ky.
Mr. Albert H. H. Dorsey, Agriculture..... Ezel, Ky.
Mrs. Homer C. Haines..... Ezel, Ky.
Miss Zillah Hawthorne, Secretary..... Ezel, Ky.
Mr. and Mrs. Glen Helton..... Ezel, Ky.
Miss Beulah Hogan..... Ezel, Ky.
Miss Betty Kasbek..... Ezel, Ky.
Mrs. Ann Adair McGeoch..... Ezel, Ky.
Miss Gladys Millen..... Ezel, Ky.
Mr. and Mrs. Otis Murphy..... Ezel, Ky.
Mrs. Ora Mynhier..... Ezel, Ky.
Miss Gene Purdy..... Ezel, Ky.
Miss Lois Raube..... Ezel, Ky.
Mr. Stanley Trimble, Coach..... Ezel, Ky.
Mrs. Eliza Hulick, Clothes Room..... Ezel, Ky.

Boxes sent to Frenchburg by parcel post or motor freight should be addressed to Mr. Arthur Gathman, Frenchburg School, Frenchburg, Ky., and those sent by railroad or express should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky. For Ezel, to Mr. William A. Heagen, Ezel School, Ezel, Ky., if by parcel post or motor freight, but to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky., if sent by railroad freight or express.

EZEL CHURCH

Rev. Homer Haines..... Ezel, Ky.

CITY AND PRESBYTERIAL

Miss Jean Dickey.....
Room 410, 270 Fairmont Ave., Jersey City, N. J.
Miss Esther M. Jones.....
641 S. Oak Park Ave., Oak Park, Ill.
Miss Dorothy Partington..... Westland, Pa.
Mrs. R. G. Russell.....
86 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Margaret Beveridge.....
U. P. Home, Washington, Ia.
Miss Sallie E. Dickey.....
% D. H. Dickey, 127 Church St.,
Punxsutawney, Pa.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent..... Annemania, Ala.
Miss Georga Lee Jackson..... Annemania, Ala.
Mrs. Willie Knight..... Annemania, Ala.
Mrs. K. P. Thomas..... Annemania, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples..... Camden, Ala.
Mr. H. W. McKeldin, Assistant..... Camden, Ala.
Mrs. Minnie B. Alford..... Camden, Ala.
Miss Climmie B. Allen..... Camden, Ala.
Mrs. Hazel Ballard..... Camden, Ala.
Mr. William B. Ballard..... Camden, Ala.
Miss Frances Boyd, Bible..... Camden, Ala.
Mrs. Nora S. Daniels..... Camden, Ala.
Mrs. Amanda E. Freeman..... Camden, Ala.
Mrs. Juanita C. McKeldin..... Camden, Ala.
Mr. E. C. Moody..... Camden, Ala.
Mr. Alexander Sanders..... Camden, Ala.
Mrs. Mamie L. Smith..... Camden, Ala.
Mrs. Mattie L. Street..... Camden, Ala.
Mrs. Izzetta Stallworth..... Camden, Ala.
Miss Mabel L. Thomas..... Camden, Ala.
Mr. James Tyree..... Camden, Ala.
Mrs. Mildred Tyree..... Camden, Ala.
Miss Bertha L. Washington..... Camden, Ala.
Miss Lizzie M. Washington..... Camden, Ala.
Miss Alice B. Whitaker..... Camden, Ala.
Mrs. B. D. Bridges, Cook..... Camden, Ala.
Mrs. S. W. Rivers, Matron..... Camden, Ala.
Mrs. Minnie Peoples..... Camden, Ala.
Mr. Martin Dees, Maintenance..... Camden, Ala.

CANTON BEND, ALABAMA

Rev. James Reese, Pastor at Camden and
Miller's Ferry..... Camden, Ala.

THYNE INSTITUTE

Mrs. Grayce S. Hadley, Bible..... Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt..... Henderson, N. C.
Miss Gertrude Allen, R.N..... Henderson, N. C.
(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible..... Henderson, N. C.

KNOXVILLE COLLEGE

Mrs. Marcella Latham..... Knoxville, Tenn.
Miss Betty Montgomery, R.N..... Knoxville, Tenn.
Mrs. Mozelle Robinson..... Knoxville, Tenn.
Miss Mabel Weir..... Knoxville, Tenn.
Mr. George W. Williams..... Knoxville, Tenn.
Mrs. P. H. Parker, Church
Missionary..... Knoxville, Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. B. T. Ridgeway..... Miller's Ferry, Ala.
Miss Aline Crossing..... Miller's Ferry, Ala.
Mrs. Edith Ervin..... Miller's Ferry, Ala.
Mr. Ferdinand S. Ervin..... Miller's Ferry, Ala.
Miss Darthula Mangram..... Miller's Ferry, Ala.
Miss Minnie Murphy..... Miller's Ferry, Ala.
Mr. C. T. Patterson..... Miller's Ferry, Ala.
Mrs. Roma Patterson..... Miller's Ferry, Ala.
Mr. Frederick Reese..... Miller's Ferry, Ala.
Miss Gloria J. Ridgeway..... Miller's Ferry, Ala.
Miss Gladys Ross, Bible..... Miller's Ferry, Ala.
Mrs. Eleanor Varner..... Miller's Ferry, Ala.
Mrs. Pearl E. Williams..... Miller's Ferry, Ala.
Miss Eulalie F. Wood, Music..... Miller's Ferry, Ala.
Mrs. Louise L. Burruss, Nurse..... Miller's Ferry, Ala.
Mr. C. J. Wright..... Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson,
Boys' Matron..... Miller's Ferry, Ala.
Mr. Herman Bridges,
General Worker..... Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Supt..... Prairie, Ala.
Mrs. Theola Gordon..... Prairie, Ala.
Mrs. Leola Jackson..... Prairie, Ala.
Miss Vashti Jones..... Prairie, Ala.
Mrs. D. C. McCall..... Prairie, Ala.
Mrs. William T. Peters..... Prairie, Ala.
Rev. C. C. Brown, Pastor at Prairie and Annemania.
625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Mrs. Patsy Kennedy.....
717 1/2 Norwood Ave., Toledo, Ohio
Miss Josephine Warren.....
% Rev. Irvin Elligan, 819 College Ave., N.W.,
Knoxville, Tenn.
Rev. and Mrs. D. F. White.....
825 First Avenue, Selma, Alabama

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission is used with each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 Tanta
Miss Helen R. Brownlee, R.N., 1931 Assiut
Miss Mary Frances Dawson, 1922; 1945 Cairo
Mrs. Ada A. Dunlap, 1926 Assiut
Miss Marjorie J. Dye, 1951 Cairo
Miss Lois M. Finney, 1953 Cairo
Miss Davida M. Finney, 1915 Cairo
Miss Elsie M. French, 1909 Cairo
Miss Martha C. Glass, 1921 Luxor
Miss Eulalia D. Grether, 1929 Tanta
Miss Alice M. Grimes, 1924 Cairo
Miss Lois D. Kingan, 1926 Benha
Miss Helen J. Martin, 1915 Cairo
Miss Jeannette L. McCrory, 1916 Minia
Miss Evelyn McFarland, 1919; 1949 Cairo
Miss Helen J. Noordewier, 1921 Beni Suef
Miss Venna R. Patterson, 1924 Tanta
Miss Frances M. Patton, 1922 Mansura
Mrs. Rachel T. Seiver, 1925 Fayoum
Miss Ines M. Sutton, 1949 Luxor
Miss Marie F. Tait, 1925; 1948 Assiut
Miss Alberta A. Tedford, R.N., 1947 Tanta
Miss Mary L. Thompson, 1917 Assiut
Miss Helen M. Walker, 1930 Assiut
Miss Ethel L. Weed, 1919 Alexandria
Miss Elizabeth M. Wilson, 1932 9 Sharia Massoud, Abbassia, Cairo
Miss Esther W. Wilson, 1919 Luxor
Miss Margaret A. Work, 1924 3 Sharia el Mehalla, Heliopolis, Egypt
Miss Laura B. Wright, 1921 Minia
On Furlough
Miss Beatrice H. McClellan, 1948 R.D. 4, Xenia, Ohio
Miss Sarah B. Meloy, 1923 2219 Ridge Ave., Evanston, Ill.
Miss Lucile B. Nichols, R.N.A., 1945 Weldon, Iowa
Miss Martha A. Roy, 1939 156 Fifth Ave., New York 10, N. Y.
Miss Mary C. Thompson, 1939 Box 744, Sanford, Fla.

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952 Sialkot City
Miss Ruth I. Ardrey, 1924 Lahore
Miss R. Jean Black, 1921 Sialkot City
Miss Frances E. Brown, 1927; 1937 Sangla Hill
Miss Audrey C. Campbell, 1953 Sialkot City
Miss Florence M. Carithers, R.N., 53 Sialkot City
Miss Marie E. Cash, R.N., 1926 Jhelum
Miss M. Evelyn Cathcart, 1925 Sialkot City
Miss Margaret J. Fehlman, 1913 Campbellpur
Miss Evva P. Hartig, R.N.A., 1924 Jhelum
Miss Alice G. Hill, 1938 Sargodha
Miss Mary H. Lentz, R.N., 1950 Taxila
Miss Barbara A. Lewis, 1953 Sialkot City
Miss M. Frances Lincoln, R.N., 1920 Sargodha
Miss Laura R. MacLachlan, 1938 Sheikhupura
Miss Evelyn M. McKelvey, R.N., 1937 Sialkot City
Miss Margaret L. Murdoch, 1924 Sangla Hill
Miss Dorothy Roberts, 1952 Sialkot City
Miss Louise E. Scott, 1916 Gujranwala
Miss Laura Reynolds, 1924 Sargodha
Miss Helen V. Weede, 1928 Campbellpur
Miss Josephine L. White, 1951 Sialkot City

ON FURLOUGH

Miss Margaret E. Ballantyne, 1941 90 Euclid Ave., Bellevue, Pittsburgh 2, Pa.
Miss N. Addaline Brandon, 1931 2612 Montgomery, Detroit 6, Mich.
Miss Theresa I. Brownlee, 1922 Sylvia, Kansas
Miss Edith M. Drake, 1947 238 S. Market St., New Wilmington, Pa.
Miss Eva M. Hewitt, 1930 Hillsboro, N. Dakota
Miss Reba C. Hunsberger, M.D., 1921 5914 Pulaski Ave., Philadelphia 44, Pa.
Miss Glendine Lundquist, R.N., 1933 Winfield, Iowa
Miss Marian T. Peterson, 1930 235 E. 49th St., New York 17, N. Y.
Miss Elizabeth H. Turner, R.N., 1947 R. D. 1, Oil City, Pa.

PUNJAB, INDIA

Miss Vida J. Graham, 1922 Pathankot
Miss Dorothy M. Neff, 1952 Pathankot
Miss Vivian L. Trimble, 1921 Pathankot
On Furlough
Miss S. Jane Lamont, 1928 440 Cayuga St., Philadelphia, Pa.
Miss Willie M. Ramsey, 1921 % F. G. Wright, 509 Walnut St., Irwin, Pa.

ANGLO-EGYPTIAN SUDAN

Miss Mary Anna Bode, 1952 Omdurman
Miss Mary E. Cole, 1919 Wad Medani
Miss Una Cole, 1918 Gedaref
Miss Mary V. Ewing, R.N., 1940 Doleib Hill
Miss Marian L. Farquhar, 1945 Nasir
Miss Ray Huffman, R.N., 1924 Nasir
Miss Rosaltha Kenagy, 1950 Atharv
Miss Aleta J. Matthews, 1946; Khartoum North

Miss Jean Maxwell, M.N., 1946 Nash
Miss Marguerite M. McClellan, 1926 Box 84, Khartoum North
Miss Mary Jane McKnight, 1922 Atbara
Miss E. Verna Pillow, 1920 Omdurman
Miss Dorothy L. Rankin, 1946 Doleib Hill
Miss Mary K. Smith, M.D., 1944 Nash
Miss M. Evelyn Stewart, 1952 Khartoum
Miss Helena G. Tetley, 1951 Doleib Hill
Miss Frances Turk, R.N., 1921 P. O. Box 155, El Obeld
Miss Ruth E. Wilson, 1951 Box 100, Gedaref
On Furlough
Miss Eleanor C. Vandevort, 1949 Box 81, R.D. 1, Wexford, Pa.
Miss Joan E. Yilek, 1948 3904 Eighth St., N.W., Washington 11, D. C.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 Gore
Miss Isabel Blair, 1922 Gore
Miss Eileen Halewood, R.N., 1947 Maji
Miss Mary Nell Harper, R.N., 1948 Say
Miss Norma H. Knierlemen, R.N., 1953 Addis Ababa
Miss Marguerite M. Lienard, 1948 Say
Miss Martha A. Maxwell, R.N., 1951 Addis Ababa
Miss Ruth E. McCreery, 1950 Addis Ababa
Miss Hazel J. McGeary, 1946 Say
Mrs. A. W. Pollock, R.N., 1942 P. O. Box 309, Jimma
Mrs. Ruth L. Walker, 1923 P. O. Box 309, Jimma
(All Maji and Sayo mail: Box 1111, Addis Ababa)
On Furlough
Miss Marjorie Faught, R.N., 1933 578 Sheffield Drive, Springfield, Delaware Co., Pa.
Miss Ruth M. Nichol, 1933 331 Park Ave., Nutley 10, N. J.

Under Appointment

Miss Beverly J. Day, 1953 68 Ash Ave., Cranston 10, R. I.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 2614 Sacramento, St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 1128 State St., Emporia, Kansas
Miss Minnehaha Finney, 1894 121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 Assiut, Egypt
Miss Lucy Lightowler, 1921 5523 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918 c/o U. P. Home for Children, R.D. 1, Mars, Pa.
Miss Elizabeth McKibben, 1924 1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 Alledo, Illinois
Miss Marion A. Paden, 1902 c/o Mrs. Campbell, 1444 Indiana Ave., Connersville, Ind.

Miss M. Stella Robertson, 1922 Five Shoregate, Crail, Fife, Scotland
Miss Nellie C. Smith, 1911 c/o U.P. Home for Children, R.D. 1, Mars, Pa.
Miss Laura B. Walker, 1904 306 Penn Ave., Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1925 25 Prospect St., Greenwich, N. Y.
Miss Ruth M. Williamson, 1934, 1944 505 S. Main St., Greensburg, Pa.
Miss Ruth A. Work, 1904 2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 306 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 263 Park St., Socorro, N. Mexico
Miss M. Lois Boyd, 1919 % Mrs. John Smiley, 311 N. St. Louis St., Sparta, Ill.
Miss Mary J. Campbell, 1884 Box 992, Santa Ana, California
Miss Betsy Fleming, 1913 6549 Emerald Ave., Chicago 21, Ill.
Miss Ella M. Gordon, 1893 Pattersonville, N. Y.
Miss Kate A. Hill, 1896 Eldora, Iowa
Miss Flora Jameson, 1903 306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary Kyle, 1904 425 N. Galloway St., Xenia, O.
Miss Mary E. Logan, 1891 325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 Caroline Ave., Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919 Lenox, Iowa

(NOTE: All short-termers are listed in the Foreign Department.)

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

c/o American Mission should be added to each foreign address

EGYPT

Mr. and Mrs. Judson W. Allen.....Cairo
Rev. and Mrs. Eugene H. Ammon.....Assiut
Or. and Mrs. Ewing M. Bailey.....
.....3 Sharia Mehalla, Heliopolis, Cairo
Dr. and Mrs. E. E. Elder.....Cairo
Rev. and Mrs. K. G. Fleming.....Alexandria
Dr. and Mrs. H. S. Hutchison.....Tanta
Dr. and Mrs. Paul W. Jamison.....Tanta
Dr. and Mrs. N. A. Kraft.....Assiut
Rev. and Mrs. John G. Lorimer.....Cairo
Rev. and Mrs. Paul H. McLanahan.....Assiut
Mr. Everett W. McCreery.....Assiut
Rev. and Mrs. W. A. McGill.....Cairo
Dr. and Mrs. R. T. McLaughlin.....Fayoum
*Rev. and Mrs. George E. Morrison.....Luxor
Mr. and Mrs. W. W. Nolin.....Assiut
Rev. and Mrs. James W. Pollock.....Tanta
Dr. and Mrs. Walter J. Skellie.....Assiut
Mr. and Mrs. Robert M. Turnbull.....Assiut
Rev. and Mrs. C. B. Watkins.....Assiut

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Dr. and Mrs. Dalton Galloway.....New Wilmington, Pa.
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Mrs. H. A. McGeoch.....
.....Lakeside Ave., New Concord, Ohio
Dr. and Mrs. John A. Thompson.....
.....600 Schaff Bldg., Philadelphia 2, Pa.

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Rev. and Mrs. L. A. McCulloch.....Dhariwal
Dr. and Mrs. J. Morgan McKelvey.....Gurdaspur

PUNJAB, PAKISTAN

Rev. and Mrs. Joseph C. Alter.....Sialkot
Dr. and Mrs. J. D. Brown.....Gujranwala
Dr. and Mrs. Norval E. Christy.....Taxila
Dr. and Mrs. E. V. Clements.....Pasrur
Dr. and Mrs. J. B. Cummings.....Rawalpindi
Rev. and Mrs. Robert A. Foster.....Sialkot
Rev. and Mrs. John D. Harkness.....Sargodha
Rev. and Mrs. Kenneth R. Harman.....Gujranwala
Dr. and Mrs. Irvin G. Lotze.....Gujranwala
*Mrs. Horace J. McGill.....Taxila
Rev. and Mrs. C. Emerson McBane.....Gujranwala
Rev. and Mrs. Paul A. Miller.....Gujranwala
Mr. and Mrs. Charles C. Millson.....Jhelum
Dr. and Mrs. Hugh M. Milne.....Qila Sheikhupura
Rev. and Mrs. Paul Pulliam.....Sialkot
Dr. and Mrs. W. H. Ross.....Lyalpur
Rev. and Mrs. G. LeRoy Selby.....Lyalpur
Mr. and Mrs. C. A. Stewart.....Rawalpindi
Dr. and Mrs. Harris J. Stewart.....Gujranwala
Dr. R. R. Stewart.....Rawalpindi
Rev. and Mrs. Wm. Sutherland.....Taxila
Dr. and Mrs. Robert F. Tebbe.....Rawalpindi
Dr. and Mrs. John Vroom.....Sialkot

On Furlough

*Dr. and Mrs. Ralph Blocksma.....
.....739 S Prospect Ave., Grand Rapids, Mich.
Dr. and Mrs. J. H. Colvin.....R. D. 1, Sussex, Wis.
Rev. and Mrs. W. C. Christy.....
.....Waugh Ave., New Wilmington, Pa.
Rev. and Mrs. E. H. Glassman.....
.....732 N. El Molino Ave., Pasadena 6, Calif.
Mr. and Mrs. F. A. Whitfield.....
.....1010 W. 1st St., Topeka, Kansas

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Dr. and Mrs. J. Lowrie Anderson.....Malakal
Rev. and Mrs. W. B. Anderson.....Atar via Malakal
*Mr. and Mrs. Paul E. Arnold.....Akobo, via Malakal
*Rev. and Mrs. C. Lee Crandall.....Akobo, via Malakal
*Mr. and Mrs. Lambert B. Ekster.....
.....Akobo, via Malakal
Dr. and Mrs. Leander Finley.....Omdurman
Dr. and Mrs. Robt. G. Gordon.....Wangiel via Malakal
Rev. and Mrs. Willard M. Galloway.....El Obeld
*Rev. and Mrs. Harvey T. Hoekstra.....Gambella
Mr. and Mrs. Chas. Jordan.....Ler via Malakal
Rev. and Mrs. S. Robb McLaughlin.....
.....Wangiel via Malakal
Rev. and Mrs. Robert H. Meloy.....Omdurman
Mr. and Mrs. Edward O. Pollock.....Malakal
Rev. and Mrs. K. E. Rasmussen.....
.....Abwong, via Malakal
Dr. and Mrs. A. G. Roode.....Pibor, via Malakal
Rev. and Mrs. A. Mac Roy.....
.....Nasir, Upper Nile Province
Dr. and Mrs. R. F. Shields.....Khartoum
*Mr. and Mrs. LaVerne Sikkema.....
*Rev. and Mrs. J. Robert Swart.....Pibor, via Malakal
.....Doleib Hill, via Malakal

*Associate. #Reformed Church in America.

Mr. and Mrs. Milton H. Thompson.....Malakal
Rev. and Mrs. Harold T. Walker.....Gedaref
Mr. and Mrs. E. Alan Webb.....Obel, via Malakal
Rev. and Mrs. Alexander C. Wilson.....Malakal
Rev. and Mrs. W. S. Wilson.....
.....Doleib Hill via Malakal

On Furlough

Dr. and Mrs. W. D. McClure.....
.....239 N. Walnut St., Blairsville, Pa.
Rev. and Mrs. W. H. Phillips.....
.....87 Sherman St., Hartford 5, Conn.

ETHIOPIA

Dr. and Mrs. John A. Cremer.....
.....(Sayo) address: Addis Ababa
Rev. and Mrs. C. M. Haspels.....
.....(Ghimeera) address: Addis Ababa
Mr. and Mrs. Fred Russell.....Addis Ababa
Rev. and Mrs. Murray Russell.....
.....(Gorel) address: Addis Ababa
Mr. Phil R. West. (Ghimeera) address: Addis Ababa

On Furlough

Dr. and Mrs. F. W. den Dulk.....
.....600 Schaff Bldg., Philadelphia 2, Pa.
Mr. and Mrs. Donald A. Reihmer.....
.....600 Schaff Bldg., Philadelphia 2, Pa.
Mrs. Phil R. West. 3045—29th St., San Diego, Calif.

RETIRED FROM ACTIVE SERVICE

EGYPT

Dr. and Mrs. J. W. Acheson.....
.....600 Schaff Bldg., Philadelphia 2, Pa.
Dr. and Mrs. W. P. Gilmor.....
.....2825 E. Overholzer St., Fresno, Calif.
Rev. and Mrs. F. D. Henderson.....
.....542 N. Bever St., Wooster, Ohio
Dr. and Mrs. W. W. Hickman.....
.....1125 E. Detroit Ave., Monmouth, Ill.
Rev. and Mrs. W. B. Jamison.....New Wilmington, Pa.
Dr. and Mrs. F. C. McLanahan.....New Wilmington, Pa.
Dr. and Mrs. N. D. McLanahan.....
.....R. R. 3, Monmouth, Ill.
Mr. and Mrs. M. C. McFesters.....
.....Waugh Ave., New Wilmington, Pa.
Dr. and Mrs. W. T. Moore.....
.....311 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Phillips.....
.....344—14th St., Santa Monica, Calif.
Dr. and Mrs. Mark S. Roy.....New Concord, Ohio
Dr. and Mrs. C. P. Russell.....
.....4 N. Newport Ave., Ventnor, N. J.
Dr. and Mrs. F. Scott Thompson.....
.....1010 N. Evans St., Pottstown, Pa.

PAKISTAN-INDIA

Dr. and Mrs. J. G. Campbell.....
.....306 Stewart Ave., Grove City, Pa.
Dr. and Mrs. H. C. Chambers.....
.....340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. D. R. Gordon.....
.....2330 Carroll Park, S., Long Beach, Calif.
Rev. and Mrs. J. A. McArthur.....
.....814 E. Spring St., Boonville, Mo.
Dr. and Mrs. W. H. Merriam.....
.....203 North "T" St., Monmouth, Ill.
Dr. and Mrs. S. C. Picken.....
.....E. Jefferson Ave., Winterset, Iowa

ANGLO-EGYPTIAN SUDAN

Dr. and Mrs. W. J. Adair.....Sterling, Kansas
Dr. and Mrs. Paul J. Smith.....North Bend, Nebraska

IN SHORT-TERM SERVICE

EGYPT

Miss Mary P. Craig.....Cairo
Miss Charlisha M. Crosier.....Cairo
Miss Wilma G. Duff.....Assiut
Miss E. Marguerite Ford.....Cairo
Miss Margaret B. Guille.....Cairo
Mr. Richard G. Gibson.....Assiut
Miss Mary Lu Perkins.....Cairo
Mrs. Fay Reed.....Assiut
Mr. Milton J. Sage.....Assiut
Miss Annie Belle Sellers.....Assiut
Miss Beatrice Taylor.....Cairo

ETHIOPIA

Mr. and Mrs. Arno Geikler.....
.....(Ghimeera), address: Addis Ababa

PAKISTAN-INDIA

Mr. and Mrs. Chas Atwater.....Landaaur, U. P.
Dr. and Mrs. O. A. Brown.....Taxila
Mrs. Winifred Hardeman.....Landaaur, U. P. India
Mr. Thomas J. McLaren.....Rawalpindi

ANGLO-EGYPTIAN SUDAN

Mr. John J. Koehler.....Abwong
Mr. Glenn R. Noble.....Omdurman
Dr. and Mrs. Ronald Trudinger.....Abwong
Dr. and Mrs. James West.....Ler

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Nampa, Idaho — June, 1953

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First V.P.	Mrs. Wallace Rogers, 3345 Keystone Ave., Los Angeles 4, Calif.
Second V.P.	Mrs. Jack Craig, Glenn's Ferry, Idaho
Secretary	Mrs. Grant B. Gibson, 3509 Oakridge, Joplin, Missouri
Treasurer	Mrs. H. Ray Shear, 902 Publication Bldg., Pittsburgh 22, Pa.

IDAHO PRESBYTERIAL LOCAL COMMITTEE, 1953 WGMS CONVENTION

Mrs. Ray Chapman, General Chairman	Route 5, Nampa, Idaho
Miss Norma Weaver, Vice Chairman	Route 1, Nampa, Idaho
Mrs. Warren Spangenberg, Secretary	Route 2, Nampa, Idaho
Mrs. George Haynes, Treasurer	Box 62, Nampa, Idaho
Mrs. M. E. Pinkerton, Member Ex Officio (Idaho Presbyterial Pres.)	923 6th St. North, Nampa, Idaho
Mrs. Odey Uzzel, Registration and Assignment	1012 6th St. South, Nampa, Idaho
Mrs. Willard Carson, Housing	716 12th Ave. South, Nampa, Idaho
Mrs. Carl Hallberg, Food and Serving	Route 5, Nampa, Idaho
Mrs. William D. Millen, Publicity	211 South State St., Nampa, Idaho
Mrs. Raymond Larsen, Transfer	415 19th Ave., South, Nampa, Idaho
Mrs. Mabel Henderson, Badge	655 S. W. 4th St., Ontario, Oregon
Mrs. Earl Patterson, Decorating and Equipment	Route 1, Nampa, Idaho
Mrs. Edwin Tiegs, Ushers and Pages	Route 4, Nampa, Idaho
Mrs. Clifford Wilde, Music	Route 1, Nampa, Idaho
Mrs. Don Dudgeon, Pageant	624 Fern, Nampa, Idaho
Mrs. Ralph Patterson, Special Services	109 Yale, Nampa, Idaho
Mrs. M. L. Kurtz, Literature	Route 1, Nyssa, Oregon
Mrs. Dwight Russell, Reception	%United Presbyterian Church, Weiser, Idaho



Junior High
\$1.25

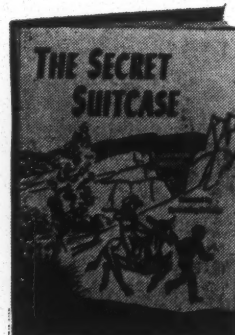


Adult & Youth
50c



Adult
\$1.25

1953-1954



Junior
\$1.25



Primary
\$1.25

Interdenominational Theme

SPANISH-SPEAKING AMERICANS IN THE U.S.A.

This study is not included in the "Program Calendar" this year because we were having a year of special issues on our own fields at Home and Abroad. Although we have no missions among Spanish-speaking peoples, some groups may wish to incorporate these books into their autumn program plans. Order from U. P. Bookstore, 209 — 9th St., Pittsburgh 22, Pa.

FOR PASTORS ONLY

1. Do the people of your congregation know the ideals and aims of our only Negro College?
(Pages 73-75 and 82-83 of this issue of *MISSIONARY HORIZONS* give concise information.)
2. Do your people know the actual physical, mental and spiritual needs of the Negroes in Wilcox County, Alabama, for whom our church has assumed responsibility?
(Pages 75-77 and 83-84 may help you to tell them.)
3. Do your people know the wonderful service that Jubilee Hospital renders to the sick and discouraged of Henderson, N. C., and vicinity?
(Page 85 will start them thinking.)
4. Do your people enjoy reading poems and singing Spirituals bequeathed to us by our Negro friends?
(Read to them and sing with them some of the ones you will find in this issue of *MISSIONARY HORIZONS*.)

Mr. and Mrs.
Rev. and Mrs.
Dr. and Mrs.

Dr. and Mrs.
Rev. and Mrs.
Dr. and Mrs.
Dr. and Mrs.
Dr. and Mrs.
Rev. and Mr.
Rev. and Mr.
Mr. Everett
Rev. and Mr.
Dr. and Mrs.
*Rev. and M
Mr. and Mrs.
Rev. and Mr.
Dr. and Mrs.
Mr. and Mrs.
Rev. and M

Dr. and Mrs.
Dr. and Mrs.
Mrs. H. A.

Dr. and Mrs.

Rev. and M
Dr. and Mr

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Dr. and Mr
Dr. and Mr
Rev. and I
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Rev. and I
Dr. and M
*Mrs. Hor
Rev. and I
Rev. and I
Mr. and M
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Rev. and
Mr. and M
Dr. and M
Dr. R. R.
Rev. and
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*Rev.

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Happy Students with the Upward, Inward and Outward Look

AN ACROSTIC TO HELP YOU REMEMBER OUR HOME MISSION OPPORTUNITIES IN AMERICA

A—Alien
M—Mountain, Migrant, Medical
E—Education, Erection of parsonages
R—Rural
I—Indian
C—Children's work
A—Aged relief
N—Negro, New churches

Suggested by
Mrs. Russell Arthur,
Mansfield, Ohio